

# THE CRITICAL REVIEW.

SEPTEMBER, 1802.

ART. I. — *Modern Geography. A Description of the Empires, Kingdoms, States, and Colonies; with the Oceans, Seas, and Isles; in all Parts of the World: including the most recent Discoveries, and Political Alterations. Digested on a new Plan. By John Pinkerton. The Astronomical Introduction by the Rev. S. Vince, A.M. &c. With numerous Maps, drawn under the Direction, and with the latest Improvements, of Arrowsmith, and engraved by Lowry. To the Whole are added, a Catalogue of the best Maps, and Books of Travels and Voyages, in all Languages: and an ample Index. 2 Vols. 4to. 4l. 4s. Boards. Cadell and Davies. 1802.*

RICH as is the present æra in scientific discoveries, and amply as the bounds of knowledge are enlarged, no science individually has experienced such advancement as that of geography, in the last twenty years. Not only have new countries been zealously explored, but former informations concentrated; while the results obtained from both have supplied our wants and gratified our wishes\*. The enterprises of navigators have been united to the precision of philosophy, and instruments improved in every department have added to theory the exemplifications of practice. To trace but the outline of these attainments would be too wide a digression; for it cannot escape the superficial inquirer, that new regions have been discovered, the errors of former geographers rectified, that our charts have attained an accuracy formerly unknown, and that, on the east, the north, and the south, we have not only acquired superficial accounts of the different countries, but have ascertained their form and situation with a precision that we can scarcely boast of in our knowledge of many of the kingdoms of Europe. This then was the æra for the publication of a new system of geography. The numerous errors of Busching, and the compilers of his age, were rectified by Guthrie; and still

\* The very able and learned geographical disquisition of this kind, prefixed to La Pérouse's Voyages, is said to have been the work of the late unfortunate Louis.

nearer approaches were made to perfection in the successive editions of that author's system; we mean chiefly in the octavo form. A republication of the quarto is, we perceive, advertised; which, with the present work, will put into our possession two systems, each of which will possess its peculiar merits; and, together, will afford a more complete view of the habitable globe than any other nation possesses.

Geography, as the term itself implies, is a description of the earth. This necessarily includes the form, the relative situation, and the nature of each country; but, strictly speaking, it has no other objects. Yet, as subservient to history, the views of the geographer are more extensive and varied. In our account of the present state and appellation of different countries, we must refer to their ancient names, their former circumstances and connexions; for the science would be imperfect and uninteresting if only the modern distinctions were retained. This leads to a very ample field; for, in what our present author styles the *progressive* geography, not only the ancient appellations and their successive changes, but the history of the inhabitants, will be included. In former systems this has been extended too far; and, instead of Geography being the handmaid of History, she is herself in the back ground, and forms the least prominent figure in her own department. In the present volumes, history takes a more subordinate station, but yet appears to encroach too far. The historical parts should never have a distinct place. Mixed with the progress of geography in different æras, they should form only the connecting links, without appearing to be a part of the subject; and all the requisite information may in this way be obtained, without seeming to involve any portion of what is properly styled history.

In our description of the objects of geography, we have said that it involves an account of the nature of each country. Among the miscellaneous heads into which the subject is generally broken, some account of the soil, the rivers, &c. occurs, but so greatly disjointed as to convey very imperfect ideas; and we gain little more than by honest Fluellin's comparison—'there is a river, look you, in Macedon, and there is a river in Monmouth.' What we would convey by the nature of a country, is a general description of its appearance and its soil, connecting these, particularly the situation and direction of its mountains, with the course of its rivers, and pointing out the diversity of soils through which they run, and those which are interposed. This leads to an account of the natural productions, and connects the various details into one whole, which forms a distinct image on the mind. Nor is it the object of the geographer to engage minutely in an enumeration of the natural productions and curiosities. This part of his subject is subservient only to the nature of the country and its soil, and should form a subor-

dinate portion of the description. The full account belongs to the natural historian, or to that branch of the subject which Zimmermann has so ably treated of in his *Specimen Zoologiae Geographicæ*.

In this stricter view, every statistical investigation appears to be no part of the subject; and the enumeration of churches, religions, universities, &c. to be misplaced. Yet, perhaps, so much rigour cannot at once be exercised. These have made a part of every geographical work, and must continue to do so, though we think they should be confined to a separate chapter, and form a subordinate part only.

If this idea could be realised, the description of each country would be one whole unbroken account; and the connexion of each part would distinctly impress on the mind the nature, the situation, and the relative bearings, of each kingdom to every other. In this way, also, geography would admit of the ornaments of language, and be rendered pleasing, as a series of descriptions, free without weakness, and precise without pedantry. In many of these particulars, Mr. Pinkerton's success is considerable. His language has every requisite precision, with a sufficiently harmonious flow. We think, however, that his subjects are still sometimes too much broken; and he has occasionally admitted descriptions somewhat too copious and extensive, not perhaps with sufficient strictness related to geography. Mr. Pinkerton must, however, speak for himself.

‘With such examples’ (Strabo, Arrian, Pliny, &c. among the ancients; Gosselin, Rennel, D’Anville, and Vincent, among the moderns) ‘the author confesses his ambitious desire that the present work may, at least, be regarded as more free from defects than any preceding system of modern geography. By the liberality of the publishers no expence has been spared in collecting materials from all quarters; and the assemblage of books and maps would amount to an expence hardly credible. If there be any failure, the blame must solely rest with the author; who being however conversant with the subject, from his early youth, when he was accustomed to draw maps, while engaged in the study of history, and never having neglected his devotion to this important science, he hopes that the ample materials will be found not to have been entrusted to inadequate hands. He may affirm that the most sedulous attention has been exerted, in the selection and arrangement of the most interesting topics; and he hopes that the novelty of the plan will not only be recommended by greater ease and expedition, in using this work as a book of reference; but by a more strict and classical connexion, so as to afford more clear and satisfactory information on a general perusal. The nature and causes of the plan shall be explained in the preliminary observations, as being intimately connected with other topics there investigated. It may here suffice to observe, that the objects most essentially allied with each other, instead of being dispersed as fragments, are here gathered into distinct heads or chapters,

arranged in uniform progress, except where particular circumstances commanded a deviation: and instead of pretended histories, and prolix commercial documents, the chief attention is devoted to subjects strictly geographical, but which in preceding systems have often appeared in the form of a mere list of names, the evanescent shades of knowledge. Meagre details of history can be of no service even to youth, and are foreign to the name and nature of geography, which, like chronology, only aspires to illustrate history; and, without encroaching upon other provinces, has more than sufficient difficulties to encounter. The states are arranged according to their comparative importance, as it is proper that the objects which deserve most attention should be treated at the greatest length, and claim the earliest observation of the student.' Vol. i. p. ix.

Our readers will perceive in this extract the approaches to the more strict geographical system which we have proposed;—though Mr. Pinkerton could not have borrowed from us, nor have we taken from him, as our plan has been for many years digested, without, however, any very sanguine expectations of executing it. The following remarks merit particular attention; and we can add, that the author has performed his promise.

'Amidst other advantages already indicated, the regular references to the authorities, here observed for the first time in any geographical system, will be admitted to be a considerable improvement, not only as imparting authenticity to the text, but as enabling the reader to recur to the best original works, when he is desirous of more minute information. Yet this improvement is so simple, that the omission might seem matter of surprise, were it not that former works of this nature will generally be found to be blindly copied from preceding systems, with the sole claim of superiority in error, as must happen in such cases, where mistakes multiply, and an old hallucination becomes the father of a numerous progeny. The strict quotation of authorities might also be rather dangerous in erroneous details; and the omission is as convenient, as it is to pass in silence geographical doubts of great importance, which might prove perilous ordeals of science. Accustomed to the labours and pleasures of learning merely for his own mental improvement, as the delight of his ease, the relief of care, the solace of misfortune, the author never hesitates to avow his doubts, or his ignorance; nor scruples to sacrifice the little vanity of the individual to his grand object, the advancement of science. An emphatic Arabian proverb declares that *the errors of the learned are learned*; and even the mistakes of a patient and unbiassed inquirer may often excite discussion, and a consequent elucidation of the truth.' Vol. i. p. xii.

Such has been the state of geography in this kingdom, or so little attention has it received, that we have, in almost every instance, found reason to complain of the little assistance which the reader of the travels has derived from the accompanying maps. Latitudes and longitudes have been considered as useless appendages; and we have seen a map, illustrating travels

through  $25^{\circ}$  of latitude, included within 5 degrees. In short, as we have had occasion to remark, the author of the travels and his geographer have less connexion than an author and an index-maker; and it is sometimes a subject of surprise that two parts, with so little apparent connexion, should have met. In the best geographical works the maps have been copied from former ones, with all their imperfections on their head; but so vague and erroneous, in general, have been the descriptions, that the defects have passed unobserved. In this system the maps have received a considerable degree of attention, and are executed with great correctness and elegance. We could have wished, indeed, that they had been on a larger scale, and published in a separate atlas; but this might have too much enhanced the price; and, though small, they are clear. The names are by no means crowded; and the most important situations are so distinctly marked, that the less important ones can be easily supplied. Very minute examination might detect a few oversights and imperfections; but the attempt were ungenerous where there is so much to commend; and we can truly say that we have not discovered a single error that will essentially mislead the most inexperienced reader.

The introduction to this system, by Dr. Vince, treats of the subjects usually prefixed to geographical systems—a custom, we should suspect, more honoured in the breach than in the observance; for it is very difficult to perceive the connexion between the solar system, its comets, and the fixed stars, with a description of the earth. The whole of this, however, is executed with great ability, and a precision uncommon in similar introductions. Some parts also of this introduction, peculiarly adapted to the subject, are now, we think, first added; we mean the temperature of different parts of the earth, the divisions of its surface, and its component parts. These truly belong to geography; while the diameters of the planets, and the nature of the tails of comets, have not the smallest relation to it. There is one essential part which is more fully considered than in any other work of this kind; viz. the nature and construction of maps. We know not where to fix a blame; but the whole appears to us too short, and not sufficiently familiar. The different kinds of projections might have been more fully and clearly explained, and the nature of the rhumbs brought more within the reach of common conceptions. In the account of different methods of finding the longitude, Dr. Vince does not, we think, give due credit to the time-piece; and he seems to have overlooked what we consider to be a very essential part of a geographical system—the different currents. The gulf stream, and that which sets eastward on the south of the Cape of Good Hope, are too important to have been passed over in silence. Submarine geography also, as illustrating the theory

of the earth, should not have been omitted. What relates to the variation and dip of the magnetic needle merits particular commendation. The table of longitudes and latitudes is particularly full and correct.

In the preliminary observations to geographical works, the student has been generally disgusted with tedious definitions of islands and continents, capes and bays, isthmuses and straits. These Mr. Pinkerton has slightly passed over, or wholly avoided. In fact, they will be necessarily learnt, in the progress of the study, without trouble. The globe consists of land or water, each encroaching on the other in minute sinuosities or bolder outlines; and the land greatly varies in its shape and extent. To the larger masses of land geographers have uniformly given the name of continents; and to the smaller, of islands; without deciding how many square miles were necessary to establish a title to the more important designation. It has been usually admitted that there are but two continents—the old and the new world; but the extent of New Holland, now generally and properly called Australasia, has raised a doubt in the minds of geographers, whether this may not be styled a continent also. The dispute, however, is an idle one. If we look at a map of the world, and see the two continents stretching almost from the north pole to above the 34th and 55th degrees of south latitude respectively, and compare them with Australasia, scarcely extending to 30° of latitude—when we reflect that this last country is more probably a cluster of islands, which have only been surveyed at a distance—we shall soon see that no difficulty can remain. We long since predicted that New Holland, in its reputed extent, was not a main land; and we were determined in this opinion by the face of the country, the absence of great rivers, and the want of the larger quadrupeds. It can scarcely claim the honour of being alone distinguished as a portion of the globe; for, if Borneo, Java, and Sumatra, be Asiatic islands, New Guinea must be the same, and Australasia must also be included in the same class. Modern geographers have however distinguished the clusters of islands in the South Pacific by the term Polynesia; an example followed by Mr. Pinkerton. But, though these islands are numerous, we see no reason for giving them a conjunctive appellation. If the foundation, however, of a science be now laid for future ages, we would propose this term for the whole cluster to the south and east of the Straits of Malacca, *including* Australasia. There would be a peculiar propriety in this; as we are convinced, with Gosselin, that the ancient navigators never passed to the eastward of these straits; and New Holland, certainly a vast island, will connect the whole. To this we may add, as an argument of great importance, that the number of these islands is increasing, and the ~~size~~ of those already known gradually augmenting by the same

means to which they owe their origin, viz. the accumulation of coral. Polynesia will then become an important portion of the globe, and perhaps, in time, merit the appellation of a continent, by the aggregation of these numerous islands. If we look at Europe, we shall find that, within the records of history, it was greatly intersected with water; and the kings of the isles, in sacred scripture, mean the European sovereigns.

In the preliminary observations, Mr. Pinkerton glances at the general outlines of the globe, noticing its most striking features in the most natural division of land and water. Europe, as may be expected, first claims his attention; but when we speak of this quarter, or of Asia, the limits are uncertain and disputed. Egypt, for instance, is neither in Asia nor Africa; nor have geographers ever started the question, to which it belongs;—and this led us, some time since, to propose the Nile as the limits between these two quarters. In Europe, also, we find, on the east, the same uncertainty; nor is it surprising, since only within these sixty years have we obtained a knowledge of Siberia. The Uralian mountains form a natural boundary for a great extent; and, where this fails, on the north, the river Kara, which falls from these mountains into a gulf of the North Sea, distinguished by its name, supplies the place of the stronger line of division. On the south there is great uncertainty. It appears to us that the eastern limit should be the Ural, which falls from the Uralian mountains into the Caspian Sea. On the south, the Black Sea, the Sea of Azof, with the ideal line proposed by Mr. Pinkerton between the Volga and the Don, due west from Sarepta, where an enlightened and enterprising monarch designed to cut a canal which would unite the Black Sea with the Caspian—in reality, the whole of Europe with a large portion of Asia. Mr. Pinkerton's proposed boundary is farther to the west, along the Kama; but the present division is more suitable to geographical distinction. We know not whether it may be adapted to the political views of the sovereigns of Russia and Persia. The general remarks on the progressive geography of Europe are peculiarly ingenious and just.

\* The progressive geography of Europe will be more aptly illustrated in the descriptions of each kingdom and state. Suffice it here to observe, that the ablest modern geographers, not excepting D'Anville himself, have greatly erred in their views of the ancient knowledge of Europe. Of Scandinavia the ancients only knew the southern part, as far as the large lakes of Weter and Wener. The Roman ships explored the southern shores of the Baltic as far as the river Rubo, or the western Dwina, and discovered the names of several tribes along the shores: but of the central parts of Germany it is evident, from the maps of Ptolemy, that they had no just ideas; so that the tribes which he enumerates may be more justly assigned to the northern parts along the Baltic, or to the southern on the left of

the Danube. The Carpathian or Sarmatian mountains were well known, but the line of  $50^{\circ}$  or  $52^{\circ}$  of north latitude must confine the ancient knowledge in the north east. A singularity in the ancient descriptions has often misled; for as the mountains, in the savage state of Europe, were crowned or accompanied with forests, the same term was used in several barbarous languages to express either; so that the ancients often place important mountains, where the hand of nature had only planted large forests. This remark becomes essential in the comparison of ancient and modern geography. The Riphæan mountains are vainly supposed to have been the Uralian chain, which were to the ancients hid in the profoundest darkness, instead of a large forest running from east to west. The Sevo Mons of Pliny, which he positively assigns to the north of Germany, though geographers, in direct opposition to his text, transfer it to Norway, a region almost as unknown to the ancients as America, must be regarded as a vast forest, extending to some promontory: and the Venedici Montes of Ptolemy are in the like predicament, for modern knowledge evinces that no such mountains exist. Of all sciences, perhaps geography has made the most slow and imperfect progress, and the first restorers of it place at random many grand features of nature, instead of pursuing the recent and just plan, of giving an exact delineation of the country, and afterwards exploring the real extent of ancient knowledge.' Vol. i. p. 8.

A general description of Europe follows; but a minute account of seas, rivers, and mountains, is chiefly, he remarks, to be learnt from maps. 'As well might history,' he very properly observes, 'be studied by the barren repetition of a hundred names of statesmen and warriors.' But the extent of the article reminds us that we must hasten to a conclusion; and we shall only add our author's plan, reserving our more particular remarks on the conduct and execution of the work to another article.

Under each country the author gives its historical or progressive geography—a part of the subject hitherto imperfectly treated, or omitted, but of the utmost importance, as containing its ancient state, and illustrating ancient authors; secondly, the political state, comprehending what modern authors call statistics; thirdly, the civil geography, including an account of the chief cities, towns, &c.; and, fourthly, the natural geography, which relates to the appearance of the country, its rivers, natural productions, &c. Our sentiments of this arrangement need not be repeated: we should reject the second head, or at least render it peculiarly concise. The history is included in the first portion, and is much shorter than in former works; amounting to little more than the title of the section explains—'historical epochs.' The manufactures and commerce form a portion of the civil geography.

'According to the plan of this work, already explained in the Preface, the various states of Europe will be arranged in three divi-

sions, considering them according to their real consequence, as of the first, second, or third order; and each will be treated at a length proportioned to its weight in the political scale, and the consequent interest which it inspires. A small state may indeed sometimes excite a more just curiosity than one of larger dimensions; but such considerations are foreign to an exact system of geography, detailed in a precise order of topics, and extended with impartial views over the whole circle of human affairs. Foreigners may object that too much space is allotted to the British dominions; but the same objection might extend to every system ancient and modern, as the authors have always enlarged the description of the countries in which they wrote. His native country ought also to be the chief subject of every reader; nor can much useful knowledge (for our knowledge chiefly springs from comparison) be instituted concerning foreign regions, till after we have formed an intimate acquaintance with our native land. It will also be understood that, though no point of science be more simple or clear than the arrangement of states, according to their separate orders, at a given period, yet it would be alike idle and presumptuous to decide the precise rank of a state in each order; for instance, whether France or Russia be the most powerful. This part of the arrangement must therefore be elective; and it is sufficient that the states of the same order be treated with a similar length of description.

At the beginning of the nineteenth century, the European states comprized in the first order are: 1. The united kingdoms of Great Britain and Ireland: 2. France: 3. Russia: 4. The Austrian dominions: 5. Those of Prussia: 6. Spain: 7. Turkey: which last cannot so justly be reduced to the second order; for though perhaps approaching its fall, still it boasts the name and weight of an empire.

Under the second order have been arranged: 1. Holland, or the United Provinces: 2. Denmark: 3. Sweden: 4. Portugal: 5. Switzerland. In the third are considered the chief states of Germany, that labyrinth of geography, and those of Italy. The kingdoms of Sicily and Sardinia might perhaps, if entire and unshaken, aspire to the second order; and an equal station might be claimed by the junctive Electorate Palatine and Bavarian, and by that of Saxony. But as such states only form rather superior divisions of Germany and Italy, it appeared more adviseable to consider them in their natural intimate connexion with these countries.' Vol. i. p. 15.

In this age of novelties, and events the most singular and surprising, the order may be again broken, and kingdoms of the second class advance higher in the list. This arrangement is a political one; and perhaps a better might be discovered, if it were of consequence. Each author prefers his own country, as the most interesting one, for his first object; and where priority is of little importance, this patriotic predilection may be safely indulged.

But though we admit that the order in which the kingdoms were described is of little importance, yet, would the practice of former geographers, would prejudices and customs, allow,

a very beneficial change might be introduced. The student who sees the description of Europe completed in a few pages, while that of England occupies ten times the space, supposes the latter the more important district. If, however, a general view of the outlines of the globe be premised, viz. a description of the two continents, and of the various islands properly grouped and distinguished,—if, then, a description, more minute and discriminated, of the old world, follow,—the geographer would facilitate his labour, by first selecting those parts which might be most conveniently detached in idea from the rest. Thus Denmark and Norway are separated by the Baltic and the Gulf of Finland; while Great-Britain and Ireland are separate portions. The Orkneys, the Shetland, and Ferro Islands, are naturally connected with the latter; the islands of the Baltic, and of the Gulf of Bothnia, and Lapland, with the former. On the south of the Baltic, the Prussian states border eastward on the Russian territories, which extend to the eastern confines of Europe. Holland, France, Germany, and Hungary, occupy a middle line to the south of the former, in nearly the same latitudes; while the portions of Spain, Italy, Turkey, and the Crimea, projecting, on the south, into the Mediterranean, will form the southern boundary. The ideas of the geographer will, in this way, form one whole. The situation of the Baltic, and of the countries on its north and south, will connect one part of Europe; that of the Mediterranean, and its projecting points, another; while the intermediate and more important line, in the centre, will be easily fixed in the mind by its connexion with both.

(*To be continued.*)

ART. II.—*The Satires of Decimus Junius Juvenalis, translated into English Verse, by William Gifford, Esq. With Notes and Illustrations.* 4to. 1l. 11s. 6d. Boards. Nicol. 1802.

THE historian of declining Rome had obtained by unwearied efforts the palm of celebrity: his posthumous friends, from his own records, published the memorials of an indefatigable life, and failed neither to awaken curiosity nor to remunerate attention.

The humble translator of a Roman satirist anticipates the office of his executors, and, to account for delay in his publication, announces himself, his pedigree, and pristine meanness, with a revolting self-complacence scarcely exceeded by the 'luminous' Gibbon. If the only topics which can interest the world in the life of an author be 'his parent, his preceptor, and his studies,' this translator has incautiously exceeded his own limit. Superior writers have struggled with

obstacles common to a degraded situation, and have endured sufferings more poignant than any which Mr. Gifford, in twenty-one quarto pages, has disclosed. He is derived from an obscure source in the town of Ashburton in Devonshire: his education was interrupted by poverty and its accompanying difficulties, but was at length regularly completed: accident procured for him friends and a noble patron, and he now enjoys 'competence and peace.'

Satiated with the self-importance of Mr. Gifford, we must ascend from the lowest step of the portico to examine the structure before us in its essential proportions. Our readers will first revert with us to the translator's *model*, that we may determine whether his imitation be faithful; or, if defective, whether its defects be attributable to failure in materials, celerity in execution, or incompetency of the artist.

The Satires of Juvenal present a pure specimen of that mode of writing which Quintilian, in a concise and comprehensive review \*, has appropriated to the Romans.

'*Satira tota nostra est.*'—Enlightened critics do not from this passage conclude that nothing was borrowed from the Greeks, since Quintilian was familiar with the iambics of Archilochus and the personal invectives of Hipponax: they only infer that the ROMAN SATIRE introduced by Ennius, refined by Lucilius, and exclusively applied to *censure of manners*, was, in arrangement of subject and measure of verse, entirely a new construction. The word itself more probably originates, as Casaubon asserts, in *Satura* (an ancient Latin word implying mixture of subjects), than, as Julius Scaliger supposes, in *Σάβη*, or in the name of those monstrous representations, half-brutal, half-human, which the Greeks introduced to enliven by their grotesque dances the intervals of tragedy.

The origin of satire must no longer detain us. To criticism as well as to morality the maxim may be applied—'*Le plus grand inconvénient c'est l'ennui.*' Indisposed to consult a crowd

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\* '*Satira quidem tota nostra est, in qua primus insignem laudem adeptus est Lucilius, qui quosdam ita deditos sibi adhuc habet amatores, ut eum non ejusdem modo operis auctoribus, sed omnibus poetis præferre non dubitent. Ego quantum ab illis tantum ab Horatio dissentio, qui Lucilium fluere lutulentum, et, esse aliquid, quod tollere possis, putat. Nam et eruditio in eo mira, et libertas, atque inde acerbitas et abunde salis. Multo est tersior ac purus magis Horatius, et ad notandos hominum mores præcipuus. Multum et veræ gloriæ, quamvis uno libro, Persius meruit. Sunt clari hodieque et qui olim nominantur. Alterum illud est, et prius satiræ genus, quod non sola carminum varietate mixtum condidit Terentius Varro, vir Romanorum eruditissimus. Plurimos hic libros, et doctissimos, composuit, peritissimus lingue Latinæ, et omnis antiquitatis, et rerum Græcarum, nostrarumque, plus tamen scientiæ collaturus quam eloquentiæ. Lambus non sane a Romanis celebratus est, ut proprium opus; a quibusdam interpositus: cuius acerbitas in Catullo, Bibaculo, Horatio: quamquam illi epodos intervenire non reperiatur.*' QUINTILIAN, lib. X. l. p. 505. ed. Gesner. Götting. 1756.

of original commentators, if our readers yet feel their curiosity excited to investigate this subject, the dedication prefixed by Dryden to his translation of Juvenal, and the more modern Laharpe '*De la Satire ancienne*,' will instruct their judgement and gratify their taste.

Juvenal may be accurately appreciated as a satirist, by reviewing the opinions of his panegyrists and opposers. The debate has not lost its interest; although learning and ingenuity have been repeatedly exercised in discussing, whether the manner of Juvenal or of Horace tend more directly to promote the end for which alone satire can be tolerated—the *reform of manners*. The eulogists of Horace are enraptured 'with the purity and sweetness of his morality. Never extravagant, never haughty, never austere, in *him* truth is felt and wisdom loved. He paints with spirit the faults of others, and frankly acknowledges his own. He avoids tediousness, by an inexhaustible variety. Episodes of every kind, dialogue, fable, diversified character, and, above all, an admirable use of the dramatic form of composition, delight the reader, and allure him to amendment.'

Juvenal is charged with pride, unceasing resentment, and unwarrantable exaggeration. 'He proves nothing, or proves too much: he fatigues by eternal monotony. For objects of disgust and affright, he never consoles his reader by the intervention of softer images. He contemplates in nature nothing but monsters. His grandeur is declamatory; his diction, like his invective, obdurate—crowded with accumulated metaphors, and deformed by grotesque phraseology. His versification is often inflated, often rugged with Greek words and scientific epithets.' Men of learning may disperse the difficulties by which his beauties are clouded; but to these his labours should be confined.' As a moralist, they assert 'he is not formidable to the vicious, since he exposes manners so dreadful and excesses so monstrous, that, in modern times, characters the most depraved, after perusing his satires, may imagine themselves honest.'

This dauntless champion of virtue in a profligate age has admirers not less enthusiastic—advocates, who venerate Juvenal as a poet austere, impetuous, and incorruptible; assuming, as his subject rises, the tone of tragedy; and uniformly solemn and impressive. The spontaneous flow of his language exhibits strength and magnificence. The wit of Horace and the sublimity of Persius combine with his own stately eloquence: '*Più dolce di Lucilio, più piccante d'Orazio, e più chiaro di Persio.*' No advocate, however, has successfully defended his unblushing indelicacy; a reproach which Mr. Gifford attempts to palliate by this ingenious apology:

' I should resign him in silence to the hatred of mankind, if his aim, like that of too many others, whose works are read with delight, had been to render vice amiable, to fling his seducing colours over impurity, and inflame the passions by meretricious hints at what is only innoxious when exposed in native deformity: but when I find that his views are to render depravity loathsome; that every thing which can alarm and disgust is directed at her, in his terrible page, I forget the grossness of the execution in the excellence of the design, and pay my involuntary homage to that integrity, which fearlessly calling in strong description to the aid of virtue, attempts to purify the passions at the hazard of wounding our delicacy and offending our taste. This is due to Juvenal.' p. lix.

Of the rival satirists Dryden has said, Horace *rallied*, Juvenal *railed*. Whether the graceful rallier, or the dignified railer, have best administered to infirm morality, will remain undecided, while taste, opinions, and characters fluctuate. For slight defects *we* prefer the gentle probing of Horace; for inveterate vice, the tormenting caustic of Juvenal. Our parallel may be closed in favour of Juvenal with the praises which Quintilian bestows on Lucilius:—'*Et eruditio in eo mira, et libertas, atque inde acerbitas et abunde salis.*'

Over the surface of the original fabric we have now slightly glanced. The imitation remains to be more carefully examined.

For this work abundant materials have been supplied by editors, critics, commentators, and translators. With the aid of Casaubon, Pithœus, Grangæus, Henninius, Lipsius, Salmasius, Heinsius, Rigaltius, Julius Scaliger, Grævius, Dodwell, Warton, Gibbon, Laharpe, Rupert, Wakefield, and a multitude of inferior note, may be combined every edition and every translation, 'either here or abroad,' which the industry of Mr. Gifford, or that of his friends, during a long succession of years, could procure. He had access to the English translations of Holyday, Stapylton, Dryden, Owen, Harvey, Madan; and Neville; to Italian versions by Silvestri and others; to elegant translations into French prose, and manly remarks, by Dussaulx; to exquisite imitations of particular satires, by Boileau and Johnson; to numerous and distinguished examples, in our own language, of satires, sportive and severe, by Hall, Donne, Dryden, Pope, Young, and Churchill, and to many existing writers whom we forbear to name. His situation appears to have been peculiarly propitious for accomplishing his task with finished excellence. At the age of twenty-one he had 'caught something of the spirit of Juvenal.' Under the eye of his preceptor, the tenth, third, fourth, twelfth, and eighth satires,—during his residence at Exeter college, Oxford; the first, second, thirteenth, eleventh, and

fifteenth, in succession; and at a later period the remaining satires were translated.

In 1781, at the age of twenty-four, he published a specimen, with proposals, and *received subscriptions* for an entire translation. On the death of a friend, who had revised his versions, he began to distrust the sufficiency of his literary attainments. An accidental occurrence introduced him to the late earl Grosvenor, under whose protection he continued twenty years, and prosecuted his work, until called upon to accompany the present earl in two successive tours. On his return, the undertaking was resumed. Disturbed by the ever-recurring idea that he had not yet repaid some respectable subscribers to his proposals in 1781, whose abode could not be discovered, and some 'on whom to press the taking back eight shillings would not be decent or respectful,'—and that these had just and forcible claims for the performance of his engagement,—he honestly proceeds, after the lapse of twenty years! to clear his conscience and complete his design. All the satires, except the third, have undergone considerable alterations; and the style has been adapted by the translator to his 'more mature ideas.'

In the relation of his adventures, we must remind Mr. Gifford, he omits to record, that, before he yielded to this necessity of acquitting his conscience, he indulged his taste for other literary occupations, and himself aspired to the character of a satirist. Many years have passed since he published a paraphrase, or travestie, of the first satire of Persius, and of the tenth of Horace, 'to correct the depravity of the public taste' by attacking the affectation of contemporary writers, whose names he nakedly exposed.

In his *Baviad and Mæviad*, which displayed merit alloyed with virulence and vulgarity, he recalled to the memory of his friend, Mr. Ireland, that they had together—

— 'traced the Aquinian through the Latine road,  
And trembled at the lashes he bestowed!'

But when he 'took a fancy to while away his time in scribbling' this commentary on *The World* and its rhymes, we remarked no tremor for his neglect of the stern Aquinian, no shame at having preferred the ephemeral trifles of a newspaper.

The literary treasures which Mr. Gifford rifled to adorn the object of his early choice and maturer admiration we have already unveiled. To these aids, and to long-continued correction,—if we add an assurance from himself that his translation has undergone, in every part, 'the strictest revision' by a friend, who, anxious for his reputation, 'has uniformly

exerted uncommon accuracy, judgement, and learning'—the hopes of our readers must surmount their ordinary elevation.

This fairly-printed volume presents to us a *portrait of the translator*, an *introductory narrative* of his adventures (which we have before dismissed), a *life of Juvenal*, an *essay on the Roman satirists*, *translations of fifteen satires*, an *argument announcing each satire*, and *numerous annotations*. It contains neither a list of his old subscribers, a table of contents, nor an index.

The *sixteenth satire* is entirely omitted. For this negligence we are offered an impotent apology. Does the unsupported suspicion that it is the work of an old scholiast authorise Mr. Gifford to reject a composition which preceding editors, critics, and translators, British and foreign, have published as legitimate; which Gibbon has considered important to history, and Dryden thought worthy to be selected for the exercise of *his* experienced talents? Conscious of meriting reproof, Mr. Gifford makes this avowal under the shadow of a note.

'Such as it is, however, I should have presented a translation of it to the reader, if a friend, to whom this work has many obligations, and who had, at my request, undertaken it, had not disappointed me when it was too late to apply elsewhere, or to attempt it myself. I yet hope to offer it to the public on a future occasion.'

P. xxvii.

Why he was 'too late to apply elsewhere,' or to 'attempt it himself,' he fails to inform us. A slight exertion would have repaired his disappointment. The fragment is of inconsiderable length, *concludes* the Satires of Juvenal, and might have been inserted at the close of this translation without inconvenience.

To complete the version and commentary, no timid Muse, trembling under the frown of criticism, would demand a month. No subscriber—after an indulgent pause of twenty years—would have declined to extend the respite, or to leave Mr. Gifford at full liberty '*majora canere*' on a future occasion.

A *life of Juvenal* follows the introduction, compiled from the concise narrative attributed to Suetonius, and from the conjectures of various commentators, with which Mr. Gifford has united his own theories.

That Juvenal, born under the empire of Claudius, was surviving in the reign of Adrian; that he practised at Rome as an advocate, and was in Egypt either a traveler or an honourable exile, obnoxious to the favourite of Domitian; may be generally admitted. To ascertain chronologically the events of his life, or the order of his compositions, the unsatisfactory memorial by Suetonius (or some scholiast), a few passages in his satires, three epigrams by Martial, and a vague expression of Quintilian, furnish the principal documents. To the elo-

quent writer last named Juvenal clearly alludes, as an affluent and celebrated orator : but from the passage in Quintilian, '*Sunt clari hodieque et qui olim nominabuntur,*' if the penetration of Mr. Gifford discover commendations of Juvenal as a satirist; in our judgement, words so loose and general can warrant no particular application.

To discuss probabilities is rarely interesting or instructive when evidence fails: we shall therefore merely communicate Mr. Gifford's theory of arrangement. He imagines, 'by internal marks,' that all the satires were written by Juvenal in Rome: the eighth satire of the accustomed order, to which he accommodates his translation, was really the first composition: the second, third, fifth, sixth, and thirteenth, were completed during the empire of Domitian, whose death the fourth satire followed. In the first, he does not, with Dryden, acknowledge the foundation of the rest, but rather supposes this piece was afterwards prepared as an *introduction*, and the eleventh as the *concluding* satire. 'All else is conjecture.'

In his *essay on the Roman satirists* the translator is not solicitous for the praise of originality. He has however moulded the collections from original writers—by Dryden, Dussaulx, Laharpe, and Rupert, with *their* elegant criticisms—into a well-compacted treatise.

The progress of satire he traces through the hymns of the Salii, through the Fescennine verses, and the satirical comedies of Livius Andronicus, to the period of its adoption and improvement by Lucilius. He then pursues a beaten path, in his *comparison* of the characteristic excellencies and defects of *Horace, Persius, and Juvenal*.

Mr. Gifford has merited, in this dissertation, the praise of candour to which he aspires. He has depressed neither Horace nor Persius to elevate Juvenal. In the commendation of his author's manner, and in defence of his licentious boldness, this translator is acute and discriminating.

'To raise a laugh at vice, however, (supposing it feasible), is not the legitimate office of satire, which is to hold up the vicious as objects of reprobation and scorn, for the example of others, who may be deterred by their sufferings. But it is time to be explicit. To laugh even at fools is superfluous;—if they understand you, they will join in the merriment; but more commonly they will sit with vacant unconcern, and gaze at their own pictures.—To laugh at the vicious, is to encourage them; for there is in such men a wilfulness of disposition which prompts them to bear up against shame, and to shew how little they regard slight reproof, by becoming more audacious in baseness. Goodness—of which the characteristic is modesty—may, I fear, be shamed; but vice, like folly, to be restrained, must be overawed.' p. xlviii.

\* I come now to a more serious charge against Juvenal—that of indecency. To hear the clamour raised against him, it might be supposed, by one unacquainted with the times, that he was the only indelicate writer of his age and country. Yet Horace and Persius wrote with equal grossness: yet the rigid stoicism of Seneca did not deter him from the use of expressions which Juvenal perhaps would have rejected: yet the courtly Pliny poured out gratuitous indecencies in his frigid hendecasyllables, which he attempts to justify by the example of a writer, to whose freedom the licentiousness of Juvenal is purity. It seems as if there were something of pique in the singular severity with which he is censured. His pure and sublime morality operates as a tacit reproach on the generality of mankind, who seek to indemnify themselves by questioning the sanctity they cannot but respect; and find a secret pleasure in persuading one another that “this dreaded satirist” was at heart no inveterate enemy to the licentiousness he so vehemently reprehends.’ p. lviii.

Our readers, allured through our long preliminary discussion, have now ascertained, that to failure in materials, or celerity in execution, no defect of the edifice before us can be attributed. Another article may assist them in measuring the competency of the artist.

(To be continued.)

ART. III.—*A Dissertation on the newly-discovered Babylonian Inscriptions.* By Joseph Hager, D.D. (Concluded.)

HAVING in a former number\* attended this learned writer through two of his principal discussions, and offered such remarks as appeared pertinent upon a consideration of his labours, we now proceed, from the antiquity and extension of the Babylonians, to their sciences, writing, and, particularly, their bricks.

Dr. Hager commences his researches on the first of these topics, by observing that ‘the word *Chaldean* may be found as a synonyme for learned—*Χαλδαιοι γενος μαγων παντα γινωσκοντων. Hesych.*’—not as essential to show that the Babylonians were a learned nation, ‘but rather to prove that their learning was not borrowed from their neighbours the *Persians*, or the *Egyptians*, as some might be inclined to believe.’ The evidences produced to this effect are drawn from significant terms, originally *Chaldaic*, and adopted thence by the *Persians*—historical attestation as to the anteriority of the Babylonians—the structure of the city of Babylon and the temple of Belus in it, which, being both

\* See vol. 35, p. 153.

of a square form, and facing the four cardinal points, set an example that was followed universally, as it was adopted from the original tower of Babel; the Scripture no-where relating, as BOCHART has observed, that this tower (which, according to Diodorus, in perfect agreement with the relation of Moses, was built *ἐξ ασφαλτῆς καὶ πλινθῆς*, of bricks and bitumen) had been destroyed. From the quadrangular form of this celebrated structure, and its sides facing the four cardinal points, its adaptation to the purposes of astronomy is obvious, and thus constituting in its appearance what Strabo styled *πυράμις τετραγώνος*, a square pyramid, it served as a model not only to the lofty pyramidal towers in the pagodas on either side the Ganges, and in China; but also to those of Egypt and Ethiopia. To support this supposition, Dr. Hager descends into curious etymological discussions, which at once evince his ingenuity and learning; and thence proceeds to derive confirmations of his opinion from *obelisks*, instancing particularly that erected at Babylon by Semiramis, whose reign, according to Freret, is placed 1900 years before our æra; accompanying his example with the observation that *obeliskos* is not an Egyptian appellation, but was received from the Greeks—*iskos* being a derivative from that language; as *βασιλισκος*, a little king, from *βασιλεὺς*; *παιδισκος*, a little boy, from *παῖς*; *κυνισκος*, a little dog, from *κύων*: and as the Greeks used to prefix an O to words originally having none—expressing, for instance, *nam* in Persian, *nama* in Samskrit, and *nomen* in Latin, a name, by *ὄνομα*; *dend* in Persian, *denda* in Samskrit, *dens* in Latin, a tooth, *ὄδους ὀδοντος*—the case is inferred to be the same with *o-bel-iskos*. ‘For, if,’ adds the doctor, ‘we consider that *Bel* denoted the sun among the Babylonians\*’; that the obelisks, according to the clear testimony of *Pliny*, were dedicated to and represented the sun; and that the oldest obelisk we know of was erected by Semiramis, the successor of *Bel*, and very likely in honour of him at Babylon; there seems scarce [*scarcely*] any doubt that *ο-ελ-ισκος* signified diminutively *BEL*, or the sun, and, consequently, that the *pyramids*, as well as the obelisks, of Egypt, were derived from the neighbouring and more ancient country *Babylon*. From a comparative view of the age of the first Egyptian pyramid and obelisk, as recorded by Herodotus and Diodorus, with the obelisk of Semiramis, the anteriority of the latter is admitted; but we cannot immediately assent to Dr. Hager’s etymology of *ο-ελισκος*. It appears to us more naturally to have come from *שׁוֹבֵל הַבַּל* *Lo! the fire of the sun*—an exclamation applicable to the representation of the first beam emanating from his ascending orb, and which perfectly corresponds with *Pliny’s* expression, who, speaking of the obelisk as consecrated to him, adds—*radiorum ejus argumentum in effigie est*. For

\* \* On le voit (Baal or Bel) comme nom du soleil.—COURT DE GENELIN.’

this discriminating sense of  $\Psi\aleph$ , see Gen. xv. 17; Exod. iii. 2; Levit. i. 7, &c.; whence, according to Simonis,  $\mu\upsilon\rho\ \alpha\chi\alpha\mu\alpha\tau\omicron\nu$  in Homer,  $\alpha\chi\iota\chi\eta\tau\omicron\nu$  in Musæus, and  $\Sigma\tau\epsilon\pi\epsilon\omicron\nu$  in Pindar, as applying to  $\Psi\aleph$  in allusion to the significations of *robur* and *vis*.

Dr. Hager concludes this chapter with the following passage.

‘ To what has been said I beg leave to add one proof more, by observing, that besides Babylon in Chaldea, there was a Babylon also in Egypt\*, and, that this Babylon, as Strabo relates, was built by some Babylonians who, coming from Chaldea, had received permission from the sovereigns of Egypt to settle in that country; or, according to Diodorus Siculus, it was built by some captives from Babylon on the Euphrates, who, having made their escape to that neighbouring country, and a hill being given them to inhabit, they built a city on it, which, from their native place, they called Babylon†.

‘ It was in the neighbourhood of this city, which at present is called Old Cairo, and is a suburb of the capital lately taken by the British arms, that the pyramids of Memphis were erected; for they could be seen from New Babylon‡; and thus also Heliopolis, or the city of the sun, where the first obelisks were erected, and where the sun was first worshipped§, stood quite near to that Babylonian colony. These three towns were situated in the eastern extremity of Egypt, that is to say, on the road to Chaldea. At any rate, it seems that both the obelisks and pyramids in Egypt were an imitation of the two most antient monuments of this kind with which we are acquainted, those of Old Babylon; and, consequently, as the Babylonians were the masters of other nations in astronomy, it would appear, that they were the masters of the Egyptians in that department also; and, therefore, that their arts and sciences were extended on this side towards the west, as well as to Persia, India, and China, on the east.’ P. 34.

The subject of the fourth chapter is the *Babylonian Writing*. From the very nature of astronomy, it is obvious to infer, that, without certain characters of notation, it could not exist as a

\* Ptolem. Geogr. lib. 4. Strabo, Geogr. lib. 17.

† Diodor. Sic. lib. 1.

‡ Strabo, *ibid.*; and Grobert, in his last account of the Pyramids of Ghize, says, *En face de ce fauxbourg sont les pyramides de Ghizé.*

§ Jablonski, *prolegom.* cit. It seems that the name of *Apollo*, or the sun, amongst the Greeks, was likewise derived from *Bel*, otherwise *Baal*, with an *ain*; for the Greeks, being unable to pronounce that guttural sound, have substituted for it an *o*. Thus in the Greek alphabet, which is derived from the Phœnician, the *o-micron* stands exactly in the same place where the *ain* of the Phœnician stood, whose shape it also has retained. Besides, what in Chaldea was pronounced like an *a*, in Syria sounded like *o*,—as *olaph* instead of *aleph*, *dolath* instead of *daleth*, &c. If we then join a Greek termination, and prefix the Phœnician article *ha*, we have the *Apollo* of the Greeks and Romans, who had no aspirate letters, like the modern Greeks and Italians, their descendants, or did not pronounce them. The same *Bel* was also called *Pul*; which we ought not to wonder at, the *ain* being a guttural sound, sometimes approaching to *a*, sometimes to *o*, and sometimes to *u*. Thence we find the different pronunciations of *Bal*, *Bol*, *Pul*, just as *But*, *Pot*, *Fo*, in more eastern countries.

science; and, consequently, that the Chaldeans could never have taught it to other nations, if they themselves had been destitute of letters. Accordingly, it hath been recorded that, on the conquest of Babylon by Alexander, astronomical observations regularly kept, from about 100 years after the deluge, were found in that city, and thence transmitted by *Callisthenes* to *Aristotle*. Now, though the authenticity of this fact, mentioned by *Porphyry*, has been doubted by *Le Clerc* and others, yet, from additional authorities which cannot be contested, it is certain that such registers had been long preserved. In respect, however, to the writing which recorded them, much information is wanted. Various conjectures have been adduced by different authors for the purpose of illustrating the subject. These *Dr. Hager* briefly mentions; but, resting nothing upon them, advances of himself the following observations:—

“—A writing has at length been found different from all these, and in shape resembling none of the characters hitherto discovered, excepting those seen on the celebrated ruins of *Chehil-minar* in Persia, the inscriptions on which, says *Anquetil*, are the only antient literary monuments to be met with in that country; for the daricks, or antient Persian coins, exhibit no letters whatever, and consequently they serve to prove the antiquity of the nail-headed characters. And although the Babylonian ones seem to have at the top a shape somewhat different from the *Persepolitan*, this is to be ascribed only to the different workmanship, or different style of writing, as is the case at different periods and in different countries. Thus we may see the same Persian characters, as represented a hundred years ago by *Herbert*, who had no knowledge of our Babylonian ones, exactly nail-headed like them, and antient gems and cylinders found in Persia exhibit nail-headed characters exactly of the same kind.

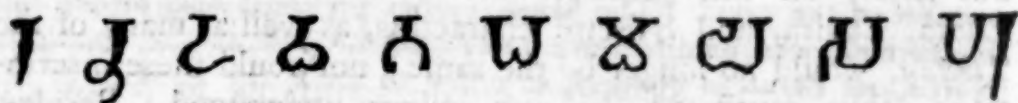
“The reason why the Assyrians used characters shaped like nails may have been arbitrary. Thus we find that the Chinese, at various periods, employed characters of different shapes. . . . .

“In the same manner the Chaldeans may have adopted the figure of a nail, an object very proper for the purpose. It is well known that the Romans used every year to drive a nail into the wall of the temple of *Jupiter*. *Clavus annalis appellabatur*, says *Festus*, *qui figebatur in parietibus sacrarum ædium per annos singulos*. As letters in those times were rare, says *Livy*, nails were employed to mark the number of the years. The same custom prevailed also among the *Hetrurians*, who used to drive a nail into the wall of the temple of *Nortia*, an Etruscan goddess, in order to mark the number of the years. It needs, therefore, excite no wonder, if nails were at first employed to supply the place of letters, that letters afterwards imitated the shape of nails. Most of the Roman characters, even, seem to be a mere compound of nails; and though some of them appear to have a rounder shape, we find that the Greek, or Etruscan alphabet, whence they were derived, and which exhibit a more antient and original form, were all pointed, and acquired roundness only in the

course of time. Thus, to give a single instance, the letter O in the Greek and Roman alphabet, corresponds, by its order, to the letter *ain* of the Samaritan or Phœnician alphabet, from whose shape it was derived. Now this is still extant in the Samaritan as a triangle, thus Δ, or a compound of three nails; nay, in the most antient Greek inscription we possess, there occurs no other O but in a triangular form, and therefore it is easily to be confounded with the *delta*, with which it has the same shape; and in the same manner the C, which at present is round like a half moon, was, following the Etruscan alphabet, compounded of two strokes thus <, if we adopt the very probable opinion, that the Latin C was derived from the Etruscan K; or, if we pretend to derive it from the third letter of the Greek alphabet, which is *gamma* (Γ), it was of course angular. But Velasquez has produced an antient Latin coin, in which the C is expressed thus <, and according to the *Nouveau Traité de Diplom.* it is sometimes so, sometimes like a Γ, and sometimes like an L.

‘ That the most antient characters of Persia resembled nails, has been already seen; and that they were derived from Babylon, is proved not only by the greater antiquity and culture of the Chaldeans, but also by the testimony of Themistocles, noticed by professors Tychsen and Munter in their recent dissertations on the Persepolitan inscriptions, and before them by Niebuhr, in his description of the ruins of Chehil-minar, where this traveler very judiciously remarks, that the nail-headed characters to be met with in Persia are, perhaps, those antient Assyriac letters of which Themistocles speaks. Or, if the authenticity of these letters should be rejected, we have the testimony of Herodotus, about Darius Hystaspes making use of Assyriac characters, and that of St. Epiphanius, that most of the Persians, even in his time, besides their own letters, employed characters borrowed from the neighbouring country of Syria.

‘ But what is still more curious, is, that even the oldest Samskrit characters, which, on account of their antiquity, the Indians believe to have been transmitted from heaven, and which they therefore call *devanagari*, are manifestly compounded of nail-headed perpendicular strokes; which serves to confirm what has been before said, that the Indians derived their astronomy and literature from Assyria through Persia, whence they were conveyed by the Bramins to India. The antient Samskrit characters, indeed, exhibited by Mr. Goldingham, clearly prove what I have here asserted; for, in all the inscriptions on the ruins of Mahabalipuram, there is scarcely a character to be seen, which has not a nail-headed perpendicular line



like the Babylonian inscriptions, which ought to be so placed, and not with the head at the bottom, as some might place them.’ p. 37.

Dr. Hager observes the case to be the same in regard to the ancient inscriptions of *Keneri*, as well as those of *Ellora*, *Ekvira*, and *Salsette*, in which, the additional ornaments excepted, all

the principal strokes resemble nails; and after instancing, in a specimen of the ancient *Samskrit* inscription near *Buddal*, where the third character to the left manifestly appears to be compounded of two nails, one *horizontal* and the other *perpendicular*, while most of the others are single nails, he infers it more probable that the *Devanagri* was derived from the nail-headed characters of Babylon, than, as sir W. Jones believed, from the modern *Hebrew*, or square *Chaldaic*,

In support of this opinion the sacred character of Tibet is cited, as also are the *Samaritan*, the *Estranghelo*, or *Syriac*, square characters;—and speaking of the last he proceeds:

‘ Among these the character *thet* is remarkable; for it is to be found exactly of the same form in the Babylonian inscriptions as on other monuments, which contain nail-headed characters; and, what is more singular, it perfectly agrees with the *daleth* of the Samaritan and Phœnician alphabets, which, as any one may see, is a letter derived from the same original, and therefore easily to be confounded.

‘ As to the Abyssinian, either the antient or Axumitic, or the Amharic alphabet, its original characters, which bear a strong resemblance to several Greek and Roman ones, are likewise nail-headed. The same is also the case with the Kuzuri, or antient characters of Georgia†, and with the Runic characters of the north‡, which appear nail-headed. On the other hand, the Armenian, and other alphabets, are not nail-headed, though their form is such as might, notwithstanding, be derived from combinations of nails. Thus the Welch alphabet, as communicated by the learned Mr. Owen, and published in Fry’s *Pantographia*, though it consists of angular strokes only, and strongly confirms what has been said about the antient Greek and Roman letters, yet has no nail-headed tops, any more than the *ogam* of the Hibernians.’ P. 44.

Allowing to Dr. Hager all the resemblances he here contends for between these respective alphabets and the nail-headed characters on the bricks, they by no means appear to us so strong as to warrant the extent of his conclusion; for, in the first place, all characters must either consist of *straight strokes* in different directions, or *curved*. If, now, the curved strokes be considered as merely ornamental parts of letters, and not essential to their significant forms, it follows that they may be omitted: but surely on this principle the *Samscrit*, the *Keneri*, the *Ellora*, *Ekvira*, and *Salsette* characters, as well as many of the *Tibetan*, would no longer be the same; nor could these inscriptions, thus mutilated, be any longer understood. Besides,

\* See Ludolf, *Grammatic. Amharic. cap. i.*

† See Maggi *Syntagma Ling. Oriental. quæ in Georgiæ Region. audiuntur. Roma, 1760. p. 3.* The Bible was published in this character at Moscow, 1743, in folio.

‡ These commonly are included between two horizontal lines at the top and the bottom.

there has not, in our judgement, been sufficient evidence adduced to show that these nail-headed characters are properly Babylonian. Certainly the existence of those at Persepolis, which bear so near an affinity to the inscriptions on the Babylonian bricks, will not, in *the first instance*, be affirmed of *Babylonian* origin; and while the figures accompanying them, by their dresses—as well as the head and inscription in DENON's monuments of Egypt, found at Suez—afford presumptions of their being properly Persian, will there be aught contradictory to evidence in admitting that the bricks brought from Babylon were the work of Persians, after the overthrow, by Cyrus, of the Babylonian empire.

Being now come to the chapter entitled *Babylonian Bricks*, it remains for Dr. Hager to inquire, 'To what kind of writing the inscriptions on the bricks brought from Babylon belong; which is the proper way of reading them; and what may be their contents?'

As to the bricks themselves, he derives their origin from the want of stone in the vicinity of Babylon, and the fitness of the earth about it for the formation of bricks: for not only was the tower of Babel, according to the Scriptures, but the temple of Belus, with the hanging gardens, the famous walls, and all the other edifices, excepting the obelisks and bridge, formed of the same materials; and he adds:—'These *bricks* served not only for building, but were employed as the most ancient tablets for writing upon.' In respect to this latter application of them, Dr. Hager brings no authority by which to ascertain it. In the book of Job we read of inscriptions made with iron on a rock; and not only the tablets which contained the Decalogue were of stone, but those also set up at the passage of Jordan; though the last being covered with mortar, the inscriptions were possibly made on it. In the prophecy of Ezekiel we read of a brick on which the city of Jerusalem was represented; and this appears to correspond with the masses of baked earth which are the subject of the present inquiry. That bricks were used at Babylon for preserving astronomical calculations, we have the testimony of Pliny\*: and though Mr. Bryant observes that he cannot help thinking lightly of the learning of a people where such materials were employed—deeming it 'impossible to receive any great benefit from letters when they are obliged to go to a *shard*, or an *oyster-shell*, for information,'—yet NIEBUHR relates that 'he had seen in Persia, where there is abundance of marble, and sufficient knowledge of letters, inscriptions on bricks; conjecturing, also, that the Babylonian astronomers, in all probability, inscribed on bricks such observations only as

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\* PLIN. Nat. Hist. vii. 57.

they wished to be preserved from alteration by copyists, or from the injuries of time'—bricks being less capable of admitting alterations than stone. Whether these bricks were kept disjunctly, or united by masonry into columns or other monumental structures, Pliny does not mention; but seeing that, among the Egyptians, inscribed columns were erected to preserve their ancient learning, and that both historians and philosophers borrowed from them; seeing, also, that in Crete there were ancient pillars on which the sacrificial ritual of the Corybantes was inscribed; and that, in the time of Demosthenes, there existed a law of Theseus written on a pillar of stone; it follows that, as the Babylonians had no stone, bricks must have been applied by them; and, therefore, that the *Babylonish pillar*, from which Democritus transcribed his moral discourses, must have been formed of bricks.

After instancing the existence of pillars in other countries, reported to have been reared by the descendents of *Seth, Osiris, Bacchus, Hercules, Sesostris, Darius Hystaspes, and Ramases*, Dr. Hager proceeds to show that these inscriptions are to be read *perpendicularly*; and with much ingenuity argues, analogically, from the Chinese, that each combination of characters has a distinct sense; since if they were *alphabetic*, or *syllabic*, a frequency of recurrence must be obvious. Concluding, then, that the characters on the Babylonian bricks are really *monograms*, designed to express, not letters or syllables, but either whole words or sentences, the doctor observes that 'no other source remains for us at present, except, by means of a great quantity of such characters, to employ the art of combination, and thus decipher their meaning; or to judge by well-founded reasoning what they may probably contain.

'By following the latter method,' (continues Dr. Hager) 'the only one which remains, I shall endeavour to prove that the newly discovered Babylonian inscriptions are ordinary inscriptions on bricks, as was usual among other nations. Thus we find a number of ancient Roman bricks, produced by Fabretti, which contain an orbicular impression like that of a large seal, together with inscriptions. These inscriptions generally contain the name given in Latin to pottery: *opus figlinum*, or *opus doliare*. Besides this, the name of the proprietor of the manufactory, or place or ground where it was established, was added, as for instance in the following inscription:

' OPVS. DOL. DE FIGVL. PVBLIANIS.  
EX. PREDIS. AEMILIAES. SEVERAES.

Where the Latin genitive in *aes* instead of *ae*, to distinguish it from the dative, is remarkable.

'The name of those who made the bricks, or their size, (as *BI-PEDALIA*) or the town to which they belonged, were sometimes

imprinted on them also. I myself have seen in the antient Naumachia at Taormina, (Tauromenium) bricks impressed with the word

TAVROMENITAN

and with a line on each side, stamped along with the letters.

‘ There are Roman bricks which contain also the names of the consuls; such bricks have been of considerable use for correcting the *Consular Fasti*; and by their means cardinal Noris settled various disputed points in chronology.

‘ With the help of these remarks, says M. de la Bastie, most of the inscriptions on Roman bricks may be deciphered.

‘ I know that other nations, such as the Etruscans, engraved on their bricks sepulchral inscriptions, and the Babylonians, according to the testimony quoted of Pliny, astronomical observations; and it is certainly a curious circumstance to find now-a-days so many bricks, among the ruins of Babylon, with different characters and inscriptions.

‘ But this is certainly not the case with the Babylonian bricks, of which I here treat; for we find the greatest similarity between them and the common bricks of the Romans. They have not indeed an orbicular impression like the Roman ones; but a square one, entirely similar in other respects; impressed at random, as is usual with things done in haste, and not at all parallel to the edges of the bricks. We not only find the same inscription on almost all the bricks brought from Helle; but we may see also, that the greater part of the surface of the brick is left vacant, which would scarcely be the case if they contained astronomical observations, or other remarkable events. For if the Babylonians were accustomed to inscribe every day of the year a different brick, as Bailly imagined, or if these bricks constituted a part of a pillar, pyramid, or other monument of bricks, the inscriptions would either be different, or the bricks would be entirely filled with characters.’ P. 56.

In opposition, however, to this opinion, we recollect a paper lately read at the Antiquarian Society, in which, from an explanation of the Phœnician inscription, together with the devices on one of these bricks, it appeared evident that, according to the testimony of Pliny, the Babylonians inscribed upon them astronomical observations; and that, arranged in chronological order, as *Bailly* imagined, they constituted part of a pillar, pyramid, or other monument, such as *Callisthenes* referred to in his communication to *Aristotle*. The same paper suggested, likewise, from the alphabetic inscription on the brick it examined, which the Phœnician characters exhibit, that those on the back, styled nail-headed, were probably astronomical notations; which was inferred also, from the frequency and order of their recurrence, as incompatible with the nature of narration.

Dr. Hager concludes his discussion with the following deductions:—

‘ If our bricks however do not contain any remarkable events or valuable information, they serve to establish a number of important facts, which renders their discovery highly interesting, as,

‘ 1st, That the nail-headed characters, found in Persia, are real characters, and not ornaments or flowers, as Dr. Hyde and professor Wittie have supposed, nor magic and talismanic, as others have mentioned.

‘ 2d, That they were used not in Persia only, as Tychsen and others believed, but also at Babylon and in Chaldea.

‘ 3d, That they were not derived from Egypt, as La Croze suspected; or of Bactrian origin as Hefren imagined, but derived from Babylon, which in point of culture was anterior to Persia; and, consequently these characters ought in future to be called rather Babylonian, than Persepolitan.

‘ 4th, That these characters, very likely, are the sacred letters of Babylon, on which Democritus wrote.

‘ 5th, That the same also were the Chaldaic characters with which, according to Athenæus, the epitaphium of Sardanapalus, at Nineveh, was engraved; the Assyriac characters mentioned by Herodotus, Diodorus, Polyænus, and other antient authors, rather than the square Chaldaic now in use among the Jews; or the Samaritan, the Estranghelo, and other alphabetic letters. Their being found on common bricks is of little moment, for the sacred characters of the Egyptians are found on monuments of every kind.

‘ 6th, That several alphabets of other nations, particularly the Indian and Tibetan in the east, and the Greek and Roman in the west, seem to have been originally derived from Babylon, as is proved by their pointed shape and nail-headed tops.

‘ 7th, That there existed a perpendicular, monogrammatic writing two thousand years ago at Babylon, as is still the case in China; and that this was probably the most antient way of expressing words, without symbols or images, by arbitrary groups and figures.

‘ 8th, That the Persepolitan inscriptions ought not to be read perpendicularly, as Chardin believed, and that their perpendicular situation round the windows or doors of the palace of Istakhar, is to be considered like the legend of a medal.

‘ 9th, That the nail-headed characters of which they are composed, are of another combination, different from the Babylonian; to be read horizontally only, and from the left to the right.’ p. 60.

We cannot terminate this article without remarking that, notwithstanding what has been advanced discordant to the testimony of Pliny, our author in his last sentence reverts to it as the most probable principle of solution.

‘ Besides the above consequences, these bricks in a great measure confirm the testimony of Pliny, and other antient historians, respecting the practice prevalent among the Babylonians of stamping astronomical observations and inscriptions on bricks; and, by possessing

a greater number of such characters we are better enabled by means of combination to attempt deciphering other monuments with real inscriptions.' p. 62.

We have already pointed out, in the splendid work of DENON, a monument found at Suez with a Persian head and Persepolitan characters: the same work exhibits another, with one of the devices given by Dr. Hager in his second plate.— One essential question, we think, remains to be solved; which is, Are any of the inscriptions found at *Helle* properly BABYLONIAN? or, Are they not all posterior to the overthrow of the Babylonian empire by Cyrus, and consequently PERSIAN?

ART. IV.—*Gulielmi Heberden Commentarii de Morborum Historia et Curatione.* 8vo. 7s. 6d.

ART. V.—*Commentaries on the History and Cure of Diseases.* 8vo. 8s. Boards. Payne. 1802.

DR. Heberden commences the English preface, by observing that the life of a vestal, as described by Plutarch, is no bad model for that of a physician. In the first period he should learn his profession; in the second practise it; and in the third teach it. Having passed the two first of these, our author now assumes the office of preceptor. Following, in some degree, the same idea, we are willing to divide the life of the practical physician into three periods. The first is that of confidence; the second the age of hesitation; and the third that of doubt, or, with many, of skepticism. Dr. Heberden had reached the third period; and we fear, after an experience of more than thirty years, we are approaching it ourselves. We have however introduced this subject to suggest a query, Whether the age of skepticism be properly that in which physic should be taught? The ardor of youth should be regulated, but not chilled; the confidence of earlier years be moderated, not destroyed. If we be told that, in given circumstances, recovery, by means of medicine, is not to be expected; or that, when our first efforts are disappointed, it will be unnecessary to look further; the mind sinks into torpid apathy, and the patient yields without any exertion. If we admit for a moment that medicine is useless, we well know that nature will often exert powers of which we cannot be aware, because we are unacquainted with her resources; and that by preventing any impediment to these exertions, we may render them more successful, or in some cases may contribute to them. We know, for instance, that phthisis, when a tubercle has ulcerated, is usually incurable; but there are instances where the matter has been com-

pletely evacuated, and the abscess has healed. Ought we not then, by every method, to support the strength, lessen the fever, emulge the bronchial glands, and, so far as we are able, prevent the stagnation of the matter? If we do no more, we lessen the sufferings of the patient.

We have engaged in this slight discussion, to counteract in some measure the gloomy complexion of many of these remarks, and to excuse our venerable author for the few resources with which he sometimes appears to oppose violent diseases: at the same time that we are apologising for ourselves. The age of skepticism, as we have already observed, is advancing; our ardor is cooling; and, whatever be our care, appearances will occasionally be found of this change in our journal.—To return however to the work before us.

It is published in Latin and in English; each apparently the language of the original author. The life of Dr. Heberden, however, and the dedication, we do not find in the English copy; and the preface is not in the Latin. We shall first notice the former.

The dedication to the king is respectful and modest, and reflects no little credit on its author, the present Dr. W. Heberden. The life is a short one. Dr. Heberden was born in London in 1710, entered at St. John's college at the end of the year 1724, was elected fellow in 1730, from which time he studied medicine, partly at Cambridge and partly in London. Having taken his degree, he practised in Cambridge ten years, giving annual lectures to the young men on the *materia medica*. In the year 1746 he was elected fellow of the Royal College of Physicians; and two years afterwards, when he settled in London, a fellow of the Royal Society. He practised in this metropolis more than thirty years; but increasing age, about the year 1780, induced him to withdraw from incessant labour, and he spent his summers at Windsor, returning to London in the winter. In 1766 he recommended to the college the publication of their transactions, of which three volumes have appeared, containing many valuable articles from himself. In 1778 he was elected a fellow of the medical society at Paris.

The account of this work, in the life, is nearly the same with that in the English preface. We shall transcribe it, therefore, from the latter.

‘The notes, from which the following observations were collected, were taken in the chambers of the sick from themselves, or from their attendants, where several things might occasion the omission of some material circumstances. These notes were read over every month, and such facts, as tended to throw any light upon the history of a distemper, or the effects of a remedy, were entered under the title of the distemper in another book, from which were extracted all the particulars here given relating to the nature and cure

of diseases. It appeared more advisable to give such facts only, as were justified by the original papers, however imperfect, than either to supply their defects from memory, except in a very few instances, or than to borrow any thing from other writers.

'The collections from the notes, as well as the notes themselves, were written in Latin, the distempers being ranged alphabetically; and this is the reason that the titles are here in that language. In making the extracts it was not only more easy to follow the order in which the observations had been ranged, but there was likewise less danger of any confusion or omission; and little or no inconvenience can arise from preserving the Latin names of the distempers.' p. iii.

From what we have observed and transcribed, our opinion of this work may be easily ascertained. The observations are valuable and judicious; the practice languid and timid. We look in vain for marks of acute discernment, often of accurate discrimination; and sometimes are almost tempted to think, that, if medicine can do no more, the world might resign its aid with little apprehension of danger. Yet, though such are our opinions, those of others are greatly different; and it is necessary that the reader should judge for himself. We shall again turn over the pages, and select some of our author's opinions, adding with freedom our own remarks. Our quotations will be chiefly from the English copy; though we shall occasionally transcribe from the Latin, as exhibiting a specimen of latinity peculiarly clear and elegant. We ought however to add, that there are sometimes considerable variations between the copies. The ideas are the same, but sentences are occasionally added or omitted.

The first article contains some remarks on diet. We see nothing to induce an observation, except the recommendation of common water in fevers. It has been the idea, and we rather suspect it to be well founded, that pure water passes off unchanged; that, as it originally diluted the blood, so it only dilutes the urine; and that some substance, capable of being assimilated, must be heretofore added, to enable it to become a steady, component part of the animal fluids. Under the article of *ratio medendi*, Dr. Heberden is of opinion that there are very few specifics. His remark, however, on the use of Peruvian bark in inflammatory diseases does not accord with our experience; yet we think it deserves particular attention. May we be allowed to suggest that, practising chiefly among the higher ranks, he may not have seen the more acutely inflammatory complaints.

'The Peruvian bark has been more objected to than any other of these medicines in cases of considerable inflammation, or where a free expectoration is of importance; for it is supposed to have, beyond any other stomach medicine, such a strong bracing quality, as to tighten the fibres still more which were already too much upon the stretch in an inflammation, and its astringency has been judged

to be the likely means of putting a stop to expectoration. All this appeared much more plausible when taught in the schools of physic, than probable when I attended to fact and experience. The unquestionable safety and acknowledged use of the bark in the worst stage of an inflammation, when it is tending to a mortification, affords a sufficient answer to the first of these objections; and I have several times seen it given plentifully in the confluent small-pox, without lessening in any degree the expectoration. An asthma, which seemed to be near its last stage, became very little troublesome for several years, during which the patient took two scruples of the bark every morning and night. If great care be taken not to give it in such a manner as to load or oppress the stomach, every reasonable objection would, in my judgment, be removed, to the giving of it in any distemper whatever. For the purpose now under consideration, its efficacy is the same with any other bitters; but some preference may perhaps be due to this simple on account of its friendly powers to the human body, manifested in its being a specific remedy for intermittents: but if any one cannot quiet his own or his patient's apprehensions of some lurking mischief in the Peruvian bark, any other mild bitter may be used for the same purpose of enabling nature to struggle successfully with the malady, by invigorating the principle of animation in the stomach.' P. 11.

The remarks on the different circumstances in which the abdomen is distended, independently of water, flatulence, or scirrhi, are curious and just; but little is added to our resources. Some curious facts are recorded under the heads of 'abortus' and 'alvus.' In the latter are some singular instances of habitual diarrhoea and constipation. For great pains in the anus, sometimes exasperated, never relieved, by stool, a blister kept open on the thigh for two or three months has succeeded. When inflammation and suppuration came on, healing the abscess has been succeeded by broken health and pulmonary consumption. The same remark is repeated under 'fistula ani;' and we mention it with more anxiety, because we have seen the most dangerous consequences arise from operating hastily and inconsiderately, before an attention has been paid to the constitutional complaints. The general health should be first amended, and the operation followed by substituting some other discharge. In very few instances are abscesses of the anus or fistula a local complaint.

Scarlatina and malignant sore-throat are, in our author's opinion, the same or very similar diseases; but they are never epidemic at the same time, nor do they ever run into each other. To this may be added, that the scarlatina is sometimes inflammatory, and generally attended with delirium; while the angina maligna is uniformly putrid, and the mind is scarcely ever affected. Patients are torpid and stupid, but, when spoken to, commonly answer rationally, or only wander foolishly. It ought to be remarked, that in the angina maligna the local affec-

tion is often unnoticed, no difficulty of swallowing being observed. In some instances we perceive Dr. Heberden confounds the cynanche trachealis with the maligna; and, in one or two remarks, probably the croup is confounded with both.

Dr. Heberden's observations on gout are peculiarly valuable, though different from the common opinions. We believe them, however, to be well founded; for experience has led us to distrust the latter, and look for views somewhat more consonant to observation. The following remarks deserve to be very generally known.

‘ Though the toe be the usual place in which a regular gout first fixes itself, yet it will not very unfrequently prefer the instep, the heel, or the ancle: but if the first attack be felt in any other part beside these, the continuance of such a pain, the returns of it, and its consequences, will differ so much from those of the ordinary gout, that it is either to be called a rheumatism, or should be distinguished by some peculiar name from both these distempers. For, besides those cases which no one would scruple to call rheumatic, similar pains have been found to come on, and have not only, like the common rheumatism, continued for two or three months attacking by turns all the limbs; but have in their first year returned two or three times, and have continued to do so for some succeeding years. These pains are less violent than in the common gout, though the swellings are much greater: but the remarkable circumstance is the great and lasting feebleness which they occasion; so that the limbs have been more weakened by them in two years, than they usually are even by severe fits of the regular gout in twenty. The late Dr. Oliver of Bath told me, that he considered this disorder as partaking of the nature both of the rheumatism and palsy. In the cases which I have observed of this malady, whatever it be named, when the pain does not first attack the foot, and when its returns are so frequent, it has more usually come on after the sixtieth year, than before that age: yet there have been instances where young men have been made cripples by it long before they were thirty.’ P. 33.

The fashionable fondness for gout, and the idea that it will carry off other diseases, are justly reprehended; and Dr. Heberden has probably explained the foundation of the delusion. People in general will not admit their constitution to be breaking; and the common treatment of gout when present, or the means of inducing it when latent, are such as flatter too strongly the palate.

‘ If we ask what reason there is to consider the gout as a critical discharge of peccant humours, more than a rheumatism, palsy, or epilepsy, we can only be referred to experience for the proof; and some indeed in the first attack of the gout congratulate themselves upon the completion of their wishes, and, during the honey-moon of the first fit, dreaming of nothing but perfect health and happiness, persuade themselves that they are much the better for it; for

new medicines, and new methods of cure, always work miracles for a while. Of such we must not inquire, but of those who have had it their companion for a great part of their lives. Now, among those gout which I have had an opportunity of seeing, I find by the notes which I have taken, that the patients in whom they have supervened other distempers without relieving them, or where they have been thought to bring on new disorders, are at least double in number to those in whom they have been judged to befriend the constitution; and it has appeared to me, that the mischief which has been laid to their charge, was much more certainly owing to them, than the good which they had the credit of doing. Other disorders will indeed sometimes be suspended upon an attack of the gout; and so they will by palsies, fevers, asthmas, small-pox, and madness, of which I have seen many instances; but then the gout has often come on when persons were labouring under vertigos, shortness of breath, loss of appetite, and dejection of spirits, without affording the least relief, and sometimes it has manifestly aggravated them; nay, these complaints have in some patients always come on with the gout, and have constantly attended it during the whole fit.

P. 39.

The same reasons, as we have just now hinted at, have induced patients to consider other inflammations as misplaced gout, and to treat them with a warm regimen. In this part of the subject Dr. Heberden steps beyond us; but we believe him very near the truth. His principle is, that evacuations suit better with gout than has been supposed; and that we do less injury with these in gout, than with a warm regimen in the other complaints, should we have mistaken their cause. Bath waters, and other remedies employed for latent gout, should not, he thinks, be given if they would be improper, should the complaints arise from any other cause. As the credit of the Portland powder had been raised too high, so it has now sunk, in our author's opinion, too low. If adapted better to the difference of constitutions, and the state of the stomach, he thinks it might be useful. The palsies and apoplexies attributed to it are the common effects of gout, and every instance ought not to be considered as owing to the medicine. Rheumatism and gout are carefully distinguished; but as evacuations in the former are not now required in so great a degree, and as the latter may admit of cooler treatment, the apprehension of error need not be so considerable.

Some very curious facts are collected respecting that very peculiar Protean disease, the asthma; but we find little respecting its remedies. 'Opium is a powerful remedy in some asthmas, when all other means have failed. Is it not useful in all?' In our experience it has, we think, been often detrimental. Of the Bath waters our author speaks with some disrespect, confining their internal use to complaints of the stomach chiefly from hard drinking, and supposing them injurious in

such cases, when connected with hysteria and hypochondriasis. In palsies and contractions he prefers cold bathing, and can scarcely find a period for their use in the Poitou colic, which he thinks always arises from lead. Of the Bristol waters, and their medicinal virtues, Dr. Heberden speaks also with little respect.

Under the title of 'calculus vesicæ,' Dr. Heberden offers some just distinctions between calculus and a disease of the prostate. He seems to depend, perhaps too securely, on the solvent power of lime-water and soap-lees. Their effects we have in general found inconsiderable and transitory.

Head-achs, he remarks, continue often for years without injury to the constitution, and they arise, or are influenced, by very unsuspected circumstances. We find only the most trifling remedies mentioned for their relief; and it is singular that, under this title, and the following one (intermittent head-achs), the electuary recommended by Grant, or the metallic tonics, are not noticed. Each medicine approaches as nearly to a specific, in all nervous intermitting pains, as the bark in agues.

We must pass over several less important sections, where the practice is trifling, and the distinctions of less importance; nor do we perceive much that merits attention in the more extensive remarks on cutaneous eruptions. The most experienced observers, with the microscope, contend that they never could distinguish animalcules in the pustule of the itch. The scald-head our author does not think infectious. We suspect we have found it so; but the remedies he employs are by far too mild for the worst kinds. There is a very acrid mercurial ointment in Banyer's Pharmacopœia Pauperum, which usually succeeds, though, in general practice, it must be rendered more lenient. We have seen the same disease in the beard, and have cured it by the same remedies. It is a disease in the bulbs of the hair, and can only be removed by accelerating the circulation through them; while at the same time the morbid crust is thrown off by this increased action. We were surprised that Dr. Heberden does not mention the remedy recommended by Dr. Mead—the tincture of cantharides. In the herpetic eruptions of old people it often succeeds, especially when they can bear a moderately large dose of it. We once saw a herpetic eruption alternate with a sweet taste in the mouth—a salivatio mellita.

On the subject of 'diabetes,' our author offers little novelty of remark, and none of practice. He thinks it by no means an organic disease of the urinary organs. Diarrhœa, it is observed, may continue for many years without injury. We have more than once found this to be the case, till about the middle of life, when it has ceased, and some chronic unaccountable disease supervened, which a restoration of the diarrhœa would not relieve. It is singular, also, that diarrhœa will often continue

some weeks, particularly in fevers, without evacuating the offending cause. This has been discharged at the end of the fever, or on the exhibition of any laxative, which powerfully excites the action of the intestinal tube. Under the title of 'pains, and wandering pains' we find no very satisfactory information, and under that of 'dysentery' little more than a recommendation of neutral salts. In the long section of 'epilepsy' we meet with nothing that should particularly detain us. Indeed medicine is here often useless, as the disease arises very frequently from organic affection. A medicine lately recommended, viz. camphor with white vitriol, gradually increasing the dose of the latter, has succeeded, when owing to, or continued from, irritability. Dr. Heberden mentions a clyster of five ounces of wild valerian root, with a drachm of musk, given every eight hours for three days, as apparently successful.

We have been led, by the character of Dr. Heberden, to notice his remarks somewhat diffusely, and perhaps to indulge a little of our own garrulity. Our intention, however, was an honest desire to add to the stock of useful information, with a view, at least, to relieve what we may not be able to cure. We shall therefore request the reader's indulgence to pursue the subject in another article.

**ART. VI.**—*Memoirs of the different Rebellions in Ireland, from the Arrival of the English: also, a particular Detail of that which broke out the 23d of May, 1798; with the History of the Conspiracy which preceded it.* By Sir Richard Musgrave, Bart. Third Edition. 2 Vols. 8vo. 1l. 1s. Boards. Stockdale. 1802.

**VII.**—*The Reply of the Right Rev. Doctor Caulfield, Roman-Catholic Bishop, and of the Roman-Catholic Clergy of Wexford, to the Misrepresentations of Sir Richard Musgrave, Bart. With a Preface and Appendix.* 8vo. 1s. 6d. Keating and Co. 1801.

**VIII.**—*Part of a Letter to a noble Earl; containing a very short Comment on the Doctrines and Facts of Sir Richard Musgrave's Quarto; and vindicatory of the Yeomanry and Catholics of the City of Cork.* By Thomas Townshend, Esq. 8vo. 1s. 6d. Booker. 1801.

**IX.**—*Observations on the Reply of the Right Reverend Doctor Caulfield, Roman-Catholic Bishop, and of the Roman-Catholic Clergy of Wexford, to the Misrepresentations of Sir Richard Musgrave, Bart. and on other Writers who have animadverted on the "Memoirs of the Irish Rebellions."* By Sir Richard Musgrave, Bart. 8vo. 2s. Stockdale. 1802.

**IT** is sometimes advantageous to the public to postpone the consideration of a subject to a distant period beyond the time

in which it is first brought forward; and especially in matters of contest, and where such subject will admit of an opposition of evidence. In the instance before us, we find ourselves as much benefited, however, as the public; for, regarded collectively, the writings above have, in a considerable degree, taken the labour of a critical investigation from our hands, by a minute and reciprocal scrutiny of each other's merits, and by dragging, with no small degree of exultation, into light the various errors into which any of them have fallen. However unequal their magnitude, it is equally just and convenient, therefore, to notice them in the same article.

We begin with Sir Richard Musgrave, whose *Memoirs*, which have now attained a third edition, and appear in two volumes octavo, were originally published in one bulky quarto, and possessed a dedication which has since been forcibly suppressed, and under circumstances of so suspicious a nature as to compel us to notice it. It should seem that the late lord-lieutenant had permitted a dedication to himself in the first edition, from a representation that the work was to evince a very different complexion from what it exhibited on its publication; and that, finding himself imposed upon, he directed his secretary, colonel Littlehales, to address the author as follows; in consequence of which the dedication has been since discontinued.

*'Letter to Sir Richard Musgrave, by order of Marquis Cornwallis.*

'Sir,

*Dublin Castle, March 24, 1801.*

'I am directed by the lord-lieutenant to express to you his concern at its appearing that your late publication of the *History of the Rebellions in Ireland* has been dedicated to him by permission. Had his excellency been apprised of the contents and nature of the work, he would never have lent the sanction of his name to a book which tends so strongly to revive the dreadful animosities which have so long distracted this country, and which it is the duty of every good subject to endeavour to compose. His excellency therefore desires me to request, that in any future edition of the book the permission to dedicate it to him may be omitted.

I have, &c. &c.

E. B. LITTLEHALES.'

*Caulfield's Reply, p. 59.*

This letter affords an additional instance of that prudence and moderation, that sacred love of truth, and superiority to all party-spirit whatsoever, which have uniformly characterised the conduct of this enlightened nobleman. It is not to be wondered at that we should entertain the same opinion of the book with the noble marquis; for it is almost impossible, we believe, for any unbiassed reader to possess a contrary. Upon the whole, indeed, we have not seen for the last twenty years—since the violence which flamed forth from associations of protestants both in Scotland and England, upon the enactment of

Sir George Saville's bill in favour of Roman-catholics, and which terminated in the conflagration of the metropolis—so much polemic error, inflammability, and gross departure from all truth and decency, as in the present historian of the Irish rebellions. The late rebellion, like every one that has preceded it, originated solely (in the opinion of this writer) from the very spirit and principles of the Roman-catholic religion itself, which forbids, says he, all good faith to be maintained with heretics, and commands their total extirpation by all possible means whatsoever, whether honorable or dishonorable, open or concealed; and consequently Ireland can never be at peace as long as there is a single Roman-catholic breathing within her domains; or, in other words, till four parts out of five of the present inhabitants are either banished or put to the sword; and the remaining handful are suffered to live alone in a hideous solitude and uncultivated waste, requiring the lapse of many centuries before a sufficiency of population can once more be produced to give them the social advantages which they even at present possess.

The seeds of the late rebellion are therefore, in the opinion of this writer, to be sought for as long as *seven or eight centuries ago*, in the bulls of tyrannical popes, or the decrees of absurd and oftentimes misconstituted councils; neither of which, however—we will just observe in passing—have been admitted as valid by the catholic church as a body, and the whole of which have been strenuously and uniformly opposed by the Gallican, as well as many other branches of this community.

‘I hope the reader will excuse the digression which I shall now make, to shew him the origin of the papal power, which became, in process of time, from very slender beginnings, formidable to sovereign princes, and fatal to the peace of Europe; as he will be able to discover in it the real source of the various rebellions which have disgraced and desolated the kingdom of Ireland; so that I may say with the Roman poet,

Hoc fonte derivata clades

In patriam populumque fluxit.

‘Long after the death of the apostles, the popes continued to be elected by the people and the clergy, and, when elected, they were consecrated by some other prelates; which, as Eusebius tells us, happened in the case of St. Fabian, bishop of Rome, in the year 236. But the bishop, after being elected, could not be consecrated, or confirmed in the see, without the consent of the emperor, which was as essential to the ratification of it, as that of our king to the election of a bishop, by a dean and chapter. For this reason, when pope Gregory I. was elected, about the year 600, he, not wishing to fill the pontifical chair, wrote to the emperor Mauritius, not to consent to his election; but he refused, and ratified it. The emperors thus continued to watch the elections and the conduct of the

popes with a vigilant and jealous eye, till the year 896, when Charles the Bald resigned to the pope all power and authority over the Roman see; and, on the extinction of the race of Charlemagne, Adrian III. made a decree, that in future the popes should be elected without the emperor's consent.

‘ Previous to this period, the emperors maintained and exercised supreme power in ecclesiastical affairs: they appointed judges for religious causes, presided at councils, and often in ecclesiastical courts; they deposed bishops that were lapsed into heresy, and determined disputes and schisms in the church. It is remarkable, that, till this æra, the councils were denominated from the emperors, and not from the popes; because their canons and ordinances were invalid, till confirmed by the former. Eusebius tells us therefore, that Constantine the great was called the general bishop, from his universal supremacy over all prelates.

‘ He also tells us, in his life of this emperor, (lib. 3. cap. 18.) that the fathers of the council of Nice obtained the confirmation of their decrees from Constantine the great; and the fathers of the council of Constantinople from Theodosius the great, in the year 381, as we are told by Socrates in his Ecclesiastical History.

‘ The emperors foresaw how necessary it was, that the civil and ecclesiastical powers should be united in the supreme executive magistrature, to promote and secure the peace and prosperity of the state; and the discord, the strife, the bloodshed, and the various calamities which their separation afterwards occasioned, in every kingdom of Europe, proved the foresight, the prudence, and the policy of the imperial sovereigns; and yet the Irish innovators, whose ignorance can be equalled by nothing but their disaffection and audacity, have treated the union of the spiritual and temporal power as absurd and ridiculous.

‘ So little idea had the Roman pontiff of supremacy in the fifth century, that, when there was a rivalry between him and the patriarch of Constantinople for precedence, it was resolved by the twenty-eighth canon of the council of Chalcedon, 451, that the same rights and honours which had been conferred on the bishop of Rome were due to the bishop of Constantinople, on account of the equal dignity and lustre of the two cities, in which they exercised their authority. On the close of the sixth century, Gregory I. was possessed of immense territories, and was in such estimation for his piety that he stands high as a saint in the Roman calendar; and yet he had so little idea of being supreme head of the church, that when the bishop of Constantinople assumed that title, he declared in a letter to the emperor Mauritius, “that it was a blasphemous title, and that none of the Roman pontiffs had ever assumed so singular a one.” And in a letter to the same patriarch, he says, “what wilt thou say to Christ, the head of the universal church, in the day of judgment, who thus endeavourst to subject his members to thyself, by this title of universal? Whom, I ask thee, dost thou imitate in this, but the devil?” And in a letter to the empress Constantia, he says, his pride, in assuming this title, shewed the days of Antichrist were at hand. The same pope said, “I acknowledge that a prince,

having his power from God, is supreme over, not only the military, but the sacerdotal power."

' Rome continued the capital of the western empire, till the reign of Valentinian II. who, about the year 390, transferred it to Ravenna, for the purpose of being near the Alps, to oppose the incursions of the northern barbarians; and afterwards, Theodorick, king of the Goths, did the like for the same reason.

' As the dignity and authority of the bishop of Ravenna were augmented by the splendor of the court, and the august presence of the emperor, he disputed the primacy of Italy with the bishop of Rome.

' When this salutary restraint of the emperors over the Roman pontiffs was removed, their eagle-winged ambition soared above the power of sovereign princes, and often was the means of their dethronement.

' That arrogant pontiff, Gregory VII. raised to the popedom in the year 1073, claimed and exercised a right of excommunicating and deposing sovereigns, by invoking their subjects to rise in rebellion against them. His ambitious efforts to gain an ascendancy over the emperors, on the close of the eleventh century, occasioned the faction of the Guelphs and Gibellines in Germany and Italy, which produced numberless assassinations, tumults, and convulsions, and no less than 60 pitched battles in the reign of Henry IV. and eighteen in that of his successor Henry V. when the claims of the Roman pontiff finally prevailed.

' The emperor, Henry IV. with the empress, and his children, waited three days and three nights, barefooted, at the gates of the pope's palace, for absolution; and after all, his holiness deprived him of his dominions, and gave them to Rodolphus, in the most insulting manner.

' The following emperors experienced the effects of this scourge from the popes, whose names are annexed; and some of them lost their thrones and their lives by it :

|                             |                                     |   |   |   |      |
|-----------------------------|-------------------------------------|---|---|---|------|
| Gregory VII. excommunicated | Henry III.                          | - | - | - | 1076 |
| Calixtus II.                | Henry IV.                           | - | - | - | 1120 |
| Adrian IV.                  | Frederick                           | - | - | - | 1160 |
| Calixtus III.               | Henry V.                            | - | - | - | 1195 |
| Innocent III.               | Otho IV. about                      | - | - | - | 1209 |
| Gregory IX.                 | Frederick II.                       | - | - | - | 1228 |
| again,                      | Frederick II.                       | - | - | - | 1239 |
| Innocent IV.                | { Frederick II. and<br>deposed him, |   |   | - | 1245 |

' Besides the above, a great many sovereign princes lost their lives and their dominions by this dreadful engine of superstition.

' The popes, well knowing that they could not maintain the immense power, the great wealth, and the extensive territories which they had acquired when reason re-assumed her empire, resolved to erect, in the bosom of every state, a system of terror, by a device, the ingenuity of which could be equalled by nothing but its monstrous iniquity. Pope Innocent III. in the year 1215, procured the following ordinances to be passed by the fourth council of Lateran;

and the decree of a legitimate general council, such as this, has been always deemed infallible and irreversible in the Romish church: "Hereticks of every kind against the true orthodox faith shall be condemned; and if they shall not prove their innocence by a proper purgation, they shall be excommunicated, and their effects shall be confiscated. All secular powers shall be compelled, by ecclesiastical censures, to take an oath to extirpate within their respective territories such of their subjects as shall be condemned as hereticks by the church. But if any temporal prince shall refuse to purge his territories of heretical pravity, when required to do so by the metropolitan and his suffragant bishops, let him be excommunicated; and if he shall not make full satisfaction in one year, let it be notified to the sovereign pontiff, that he may absolve his subjects from their oaths of allegiance, and transfer his territories to any other catholicks, who may enjoy them without contradiction, provided they exterminate all hereticks in them, and preserve the purity of the catholic faith."

"All catholicks, who shall take up arms for the purpose of extirpating such hereticks, shall enjoy the same indulgence, and the like holy privilege, with those who visited the holy land."

"This means eternal salvation; and the reader will find, in the course of the late rebellion, that the sanguinary fanaticks who embarked in it were sure of enjoying happiness in a future state, for having risen in arms against an heretical king; and that they regarded the extirpation of hereticks, as a sacred duty which recommended them to the divine favour."

"In consequence of the commentaries made on this council, the following doctrines have been inculcated: Cardinal Tolet affirmed, "that the subjects of an excommunicated prince are not absolved from their oaths of allegiance, before denunciation; but, when he is denounced, they are completely so, and are bound not to obey him, unless the fear of death, or the loss of goods, excuse them;" which was the case with the English catholicks in the reign of Henry VIII; and father Bridgewater, an English priest, commended this saying of the cardinal.

"Father Creswell, an English priest, said, "it is the sentence of all catholicks, that subjects are bound to expel heretical princes, by the commandment of God, the most strict tie of conscience, and the extreme danger of their souls,"

"Suarez, a most learned divine, says, "an excommunicated king may with impunity be deposed or killed by any one." After the diabolical conspiracy of the gunpowder plot was discovered and defeated, it became indispensably necessary to provide as far as could be against such horrible machinations, and therefore the oath of allegiance, supremacy and abjuration was enacted in the year 1605. Burke, in his *Hibernia Dominicana*, page 613, observes, that the Romish divines and laymen were divided into two factions; one thought the oath reasonable and proper, the other rejected it. To settle this matter, Paul V. issued two bulls, in which, under pain of damnation, he orders the oath not to be taken. King James, in a very learned treatise, supported the oath; and Suarez, in a very long and

laboured work, in vain endeavoured to subvert the arguments of the king.

‘Cardinal Bellarmine says, “though it may be a sin to depose or kill an excommunicated prince, it is no sin if the pope commands you to do so; for if the pope should err, by commanding sin, or forbidding virtues, yet the church were bound to believe that the vices were good, and the virtues evil.”

‘Azorius, highly eminent in the Romish church, says, “a catholic wife is not tied to pay her duty to an heretical husband. The sons of an heretical father are made *sui juris*, that is, free from their father’s power; and servants are not bound to do service to such masters.”

‘According to the decree of this council, and that of Constance also, it has been held, and the doctrine has been constantly carried into practice, that no faith is to be kept with hereticks; in consequence of which, no contracts, leagues, promises, vows, or oaths, are sufficient security to a protestant that deals with one of the church of Rome, if he shall make use of the liberty, which may, and is often granted to him that solicits it. But it is certain, that many good and conscientious Roman-catholicks spurn at this infamous privilege offered by the pope, and adhere to the laws of God.’ Vol. i. p. 7.

Then follows a long account of the application of these fanatical doctrines to the kingdom of Ireland, from the year 1567 to the present day—in which the Irish are represented as being the most besotted, abject, virulent, and sanguinary of all mankind who have ever professed the popish religion, and upon whom the rays of science and civilisation have equally dawned in vain; and, not content with the proofs he has already advanced, Cicero, Juvenal, Mahomet, and Plutarch, in the true spirit of Irish chronology, are all brought forward to support his assertions. In what manner he can screw out the doctrine of popish or exclusive *salvation*, or even the very term itself, from the following passage of the Roman satirist, we confess ourselves at a loss to determine.

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“Accipe, nostro  
Dira quod exemplum feritas produxerit ævo.  
Inter finitimos, vetus atque antiqua simultas,  
Immortale odium, et nunquam sanabile vulnus,  
Ardet huc, Ombos et Tentyra, Summus utrinque  
Inde furor vulgo, quod numina vicinorum  
Odit uterque locus; cum solos credat habendos  
Esse deos, quos ipse colit.”

‘Eternal hate, unmitigated rage,  
And bigot fury, burn from age to age;  
Each scorns his neighbour’s God, asserts his own,  
And thinks *salvation* works for him alone.’ Vol. i. p. 24.

This last line might have been rendered with equal accuracy, and much more appropriation—

And thinks *potatoes* made for him alone,

The fact is, our author has read much, but digested little; and hence he is perpetually falling into blunders. He says (vol. i. p. 17) 'that the Albigenses and Waldenses *happened to obtain, about the close of the twelfth century, a translation of some parts of the New Testament.*' The translation in common use among these people was in Latin: now, independently of the Latin Italic Bible which prevailed in all the western churches for the greater part of the *first five centuries*, and which extended to the whole of the canonical books, both of the Old and New Testaments, that of Jerom—better known under the name of the Vulgate—was completed by this indefatigable scholar *in the beginning of the fifth century*, was progressively received into universal use, was the general text-book for eleven hundred years of all the western churches, and is still the public Scripture standard in those of the Roman communion.

Our author appears to make no distinction between canons and decrees, national synods and œcumenic councils; and regards as the same thing the Roman-catholic and the popish religion, although their difference is, in many cases, extreme, and they have often been at daggers-drawn against each other. Sir John Throckmorton, Mr. Berrington—or even Mr. Plowden, notwithstanding his superior attachment to the papal see—would have given him some very necessary information upon this subject, had he applied to their writings. 'The catholic religion,' says one of the most learned Roman-catholics of the present age, who died a few months ago only, in his address to the bishop of Comana, 'not only permits its children to be dutiful subjects, but expressly commands them to be such:—but not so, my lord, the popish religion. These two ought never to be confounded. The former is a most amiable matron, who inculcates nothing on the minds of her children but the peaceful maxims of the Gospel. The latter is an ambitious termagant, who has often encouraged her children to commit almost every sort of crime.' Had our author consulted the writings of this learned divine, he would have lost much of his implacability against the catholic church, and corrected many of his misconceptions concerning it, unless he had greatly consulted them in vain: he would have known that it is not, nor ever has been, essentially necessary to a Roman-catholic to acknowledge infallibility in the papal see: that this doctrine is even expressly denied by several of the propositions of that very council of Constance to which he immediately refers, since the Gallican church could not be induced to accede to it. He would have known, moreover, that many of the most learned ecclesiastics of this church have formally impugned a variety of the decrees, not only of the councils of Constance and Lateran, but also of the more celebrated and œcumenic council of Trent itself—not less than

twenty-three articles of which were formally objected to by the Gallican church, as subversive of its own liberties, as well as of the fundamental maxims of the French government: that Pasquier, and many other French divines, publicly opposed its entire principle, in spite of the papal prohibition—under pain of actual excommunication—of offering any comment, notes, or explanation upon it without the authority of the pope. He would have seen that it was possible for Father O'Leary, Father Corrin, or any other priest whatsoever, to have taken an oath of allegiance to his majesty without interfering with their spiritual fealty to the Roman see: he would have perceived, not only, as he himself asserts, that 'it is certain that many good and conscientious Roman-catholics spurn at this infamous privilege (of absolution from all faith with heretics) offered by the pope,' but the principle of the catholic communion itself upon which they act in so doing:—finally, he would have perceived also the grounds upon which it is not only possible for catholics and protestants to live in the same community without cutting one another's throats, but upon which this is actually carried into execution in Germany, Holland, Helvetia, and the whole civilised continent of North America—in all which countries and states, the various posts of government are equally open to professors of either persuasion, and in all which intolerance and persecution for religious opinions are totally unknown.

There is more vanity and self-conceit in this publication than we have lately noticed in any publication whatever: and if a belief in the doctrine of infallibility be a test of popery, our author is the arrantest papist in the world; for he seems only to refuse it to the pope in order to arrogate it to himself. Hence there is not an individual who differs from him in any shape, or upon any point whatever, whether designedly or incidentally, but is sure to be in an error, and is generally branded with some opprobrious epithet. Dr. Caulfield is a man of '*false and forward assertion, who pays no regard to truth*;' Mr. O'Leary '*an anointed impostor*\*:' the late Mr. Burke a *deluder* (Preface p. 8): Mr. Butler of Lincoln's-Inn, the writer of '*a flimsy pamphlet*,' (Preface, p. 12): Mr. Gordon, whose opinion of the Irish catholics we at least have thought sufficiently unfavorable, '*the encomiast of a monster*,' and a man who pays '*more regard to policy than accuracy*' (Observations, p. 55);—and even Mr. Plowden, of high, papal celebrity, does not advance far enough for our author, and is roughly handled for his historical errors. The late lord-lieutenant himself does not altogether escape the challenge of this universal knight-errant, and is accused of interested and *party* motives, both in condemning our author's his-

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\* See the first twelve pages of the Preface; as also of the Observations, which is so far merely a repetition of the former.

tory, and in granting a protection to Dr. Caulfield. 'It has been discovered,' says he, 'that he (marquis Cornwallis), and the party to which he was attached in England, meant to put protestants and Roman-catholics exactly on the same footing:—it would then appear ungracious and inconsistent in him to sanction a work which exposed the malignant spirit of popery.—It is to be presumed that he paid great court to the heads of the popish clergy, who had unbounded influence over the multitude.'—Observations on the Reply, &c. p. 21. In paying such attention, and in condemning such a work, we are convinced that the noble marquis acted most wisely; and that, instead of being guided by party considerations, he was, in both instances, determined by a love of rectitude and truth alone.

It is useless to follow these Memoirs through the history of White-boys and right-boys, volunteers, defenders, Orangemen, United Irishmen, and yeomanry, of which the first ten or twelve sections consist, having already had occasion to advert to these various associations in anterior works upon the same subject. The bloody scenes which next follow are described with a minuteness of detail which has not hitherto been exhibited; and which, had the laborious baronet been himself freer from party spirit, and less precipitate in the admission of evidence, might have been highly serviceable to the future historian. But, since a comparison of the publications before us convicts him, in a great variety of instances, of gross misrepresentation, and distortion of facts—although much may be true—we are still treading on questionable ground, and dare not place a reliance even on what we have no direct means of controverting, lest this also should be tainted with the common canker of his mind. We must give our readers an opportunity of judging for themselves.

'It will reflect eternal shame and dishonour on the popish priests of the county of Wexford, of whom numbers were constantly in the town, besides those who resided there, for having suffered such atrocities to be committed by their sanguinary flock, over whom they had unbounded influence, and by whom they were not only revered as men, but adored as Gods. The savage pikemen never met them in the streets, without bowing low to them with their hats off, and continued so while they were in their sight; and they never met doctor Caulfield, the popish bishop, without falling on their knees, and receiving his benediction.

'Now it will appear by the following protection, that doctor Caulfield, the popish bishop, could protect the Enniscorthy as easily as the Wexford people, however odious they were. Two persons of the former were confined in the gaol of Wexford, and dreading that they might be massacred, applied to two priests of Enniscorthy to protect them; and having obtained a recommendation from them to doctor Caulfield, he gave them a protection, in consequence of

which they were liberated, and were never afterwards molested." Vol. i. p. 567.

Then follow copies of recommendation from Messrs. Sutton and Synnott to Dr. Caulfield, in favour of two gentlemen of Enniscorthy *who were protestants*; in consequence of which, and at their earnest desire, he gave them the following protection.

"From the excellent characters of the above gentlemen, I beg leave, in the name of Jesus Christ, to recommend them to be protected.

Wexford,  
June 15th, 1798." Vol. i. p. 568.

JAMES CAULFIELD."

To which are added recommendations or protections from other catholic priests, in favour occasionally of protestants, and occasionally of papists.

'It will reflect indelible disgrace on the popish priests of Wexford, of whom there were no less than fifteen or sixteen in the town during the perpetration of these massacres, that none of them, except father Corrin, ever interfered to prevent them. They evinced the most unbounded influence on all occasions; for no protestant was ever injured who had been so fortunate as to obtain a protection from one of them. It has been said in defence of the priests, that they had been totally ignorant of the massacres, till Mr. Kellett sent to father Corrin.

'It was well known, at an early hour, that the rebels meditated these scenes of savage cruelty, and their intention was announced by the procession which they made with a black flag. The assassinations began at the gaol about two, on the bridge between three and four, and ended between seven and eight. At different times, the prisoners were conveyed in numbers of from ten to twenty, surrounded by ferocious pikemen, and preceded by that ensign of death, through the principal part of the town.

'When every person of humanity in Wexford was petrified with horror at such tragick scenes, which continued for five hours, could the priests alone have remained ignorant of them in so small a town as Wexford? The idea is too absurd.

'I have been informed, that a young man from Ross, who acted with the rebels, but who had more humanity than most of them, went to Dr. Caulfield, informed him of the massacres which were going forward, and besought him to prevent them; but he refused to interfere himself, but said he would send father Roche, his chaplain, who was present, for that purpose; but he never was known to exert himself. The person who gave this notice to doctor Caulfield, with whom father Corrin had dined, related it to many persons who assured me of it.

'Mr. George Taylor, a man of great veracity, wrote a history of the rebellion in the county of Wexford, of which he is a native; and he tells us, "That while this work was going on, a rebel captain, being shocked at the cries of the victims, ran to the popish

bishop, who was then drinking wine with the utmost composure after dinner; and knowing that he could stop the massacre sooner than any other person, entreated him, for the mercy of God, to come and save the prisoners. He in a very unconcerned manner replied, 'It was no affair of his;' and requested the captain would sit down and take a glass of wine with him: adding, 'That the people must be gratified.' The captain refused the bishop's invitation; and, filled with abhorrence and distress of mind, walked silently away."

'Mrs. O'Neil went to the doctor to complain of the murder of her nephew, Mr. Turner, on the bridge: he was one of the first persons taken out of the prison-ship; yet doctor Caulfield did not interfere, nor did Mr. Corrin, though he was present, till Mr. Kellett sent a messenger for him; and there were many persons massacred in the interval between Mrs. O'Neil's complaint and the deliverance of Mr. Kellett.

'While they were dispatching Mr. Hore of Harper's-town, Mr. Kellett, who was the next intended victim, sent a person in the crowd, who had formerly lived with him as servant, for Mr. Corrin, who dined at doctor Caulfield's, the popish bishop, to let him know his perilous situation; and he instantly repaired to the bridge, threw himself between Mr. Kellett and the pikemen, saying, that they should not kill him without first butchering him. Having thus rescued him, he first led him to his own house, and afterwards to Clonard, about two miles off, the seat of Mr. Kellett, who kept Mr. Corrin at his house till next day, to protect him; dreading that the rebels might have retaken and reconveyed him to prison. It was universally believed, that father Corrin's interference did not proceed from pure motives of humanity, but from a preconcerted agreement with Mrs. Kellett, for the following reasons: "He did not approach the bridge, or use any exertion till he received Mr. Kellett's message at the bishop's; and when he led him away under his protection, he left the other prisoners on their knees in the hands of the ruthless pikemen, without offering to interfere for their preservation.

'The following circumstance tends strongly to confirm this opinion:—A gentleman of very great respectability, who was on board the prison-ship, assured me, that on the morning of the massacre, a servant of Mr. Crump went on board, and, from the general tenor of his conversation, they could infer that messieurs Crump, Kellett, and Bland would be saved at all events; which we may suppose was in consequence of the promise made to their wives by Mr. Corrin the evening before.

'Charles Jackson, an Englishman, who had practised the trade of a carver and gilder at Wexford, was among the last party of prisoners supposed to have been saved by Mr. Corrin. He published a narrative of his sufferings, and of the events which occurred at Wexford during the rebellion. The popish clergy of that town have relied much on his veracity; and it is most certain that his relation of the events of which he was an eye-witness is strictly true.

'A popish priest of Wexford wrote a pamphlet under the signature of Veritas, with the assistance, and under the direction of doc-

tor Caulfield, merely for the purpose of vindicating the conduct of the Romish clergy; in which he often quoted Jackson's narrative, which gives a faithful representation of the events which occurred, except while he was in prison; and his account of them during that period was erroneous, for the following very obvious reason: they were communicated to him by his wife, who, being a rigid papist, was completely under the influence of the priests.

• He gives the following account of the escape of himself and his fellow-prisoners on the bridge:

“General Roche rode up in great haste, and bid them beat to arms; saying, ‘that Vinegar-hill camp was beset, and that reinforcements were wanting;’ that this operated like lightning on the rebels, who instantly quitted the bridge, and left Jackson and the other victims on their knees. That the mob, (consisting of more women than men,) who had been spectators, also instantly dispersed in every direction, supposing the king's troops were at hand: that the prisoners, stupefied with horror, remained for some time on their knees, without making any effort to escape: that the rebel guard soon returned, took them back to gaol, telling them, that they should not escape any longer than the next day, when neither man, woman nor child of the protestants should be left alive.”

• Different persons at that time in Wexford, and some who lived near the bridge, have unanimously concurred with Jackson's relation of it.

• A person of the utmost veracity, who was led out to execution, and narrowly escaped, has positively asserted, that he believes father Corrin would not have interfered at all, but that he imagined there was a complete reverse of fortune, in consequence of the alarm occasioned by the arrival of the messenger from Vinegar-hill; but this person was ignorant of the secret compact which he had made with Mrs. Kellett.

• As strong suspicions were entertained, and insinuations were thrown out, soon after the massacre at the bridge, that the popish priests in Wexford had more influence than any other persons there, and that they could have protected those whom they chose, father Corrin went to Mr. George Taylor, one of the prisoners who escaped, when Mr. Kellett was rescued, and asked him to sign a paper, containing a contradiction of it, and a general approbation of the conduct of the priesthood in Wexford during the rebellion. He refused to do so, but at his instance gave him the following certificate:

“I do hereby certify, that the reverend John Corrin, by his humane exertion, has been the instrument in the hands of God in saving my life, and eleven others of my fellow-prisoners, the twentieth of June, being the day of the general massacre on the bridge of Wexford.

“*Ballywalter,*

GEORGE TAYLOR.”

“*August 28th, 1798.*

• Mr. Taylor, on giving Mr. Corrin this certificate, asked him, “What use he meant to make of it?” He answered, “To employ it in my defence.” The reader will draw but one inference from this anticipated defence against an accusation which was not at that time

even thought of. As messieurs Taylor and Jackson, who escaped from the massacre on the bridge, differed from each other in the relation of this dreadful event, I shall endeavour to account for their apparent contradiction.

' Taylor imputes their preservation solely to the interference of Mr. Corrin: Jackson, to the alarm and confusion occasioned by the arrival of the express, in which every one concurs with him, except George Taylor. The former says, they were led away from the bridge by Mr. Corrin; the latter, that they were left in the hands of the pikemen. I should give greater credit to the relation of Jackson, than that of Taylor, for the following reasons: Mr. Kellett personally assured me, that Mr. Corrin led him away from the bridge; and it is most certain, that the remainder of the prisoners were led back to the gaol by the pikemen, where they remained until the king's troops entered the town. If Mr. Corrin had influence enough over the mob to check the massacre, and to rescue Mr. Kellett, why did he leave the remainder of the prisoners in the hands of the ferocious rebels, who might have butchered them after his departure? In the state of stupefaction to which the prisoners were reduced by terror, as Jackson observes, it is very possible that Taylor might have mistaken the real cause of their preservation. They were surrounded by an immense mob, besides the pikemen; and as many spectators in the house of Mr. Hatchel, near the bridge, have unanimously agreed, that the alarm and dispersion of the rebels took place rather before the arrival of Mr. Corrin, it is possible that Mr. Taylor might have mistaken the real cause of it, particularly as he could not have seen Mr. Corrin until the multitude dispersed; besides, he is uncommonly near-sighted. I shall not pretend to dispute his veracity, as I know him to be a person of strict religious and moral principle, but I really believe he was mistaken.

' The following occurrence must diminish our belief of father Corrin's having acted from pure motives of humanity: Mrs. Margaret Lett, the wife of a brewer of Enniscorthy, having been examined as a witness on the trial of Thomas Clooney, on the fifth of July, 1799, at Wexford, deposed, That she had the protection of father Corrin; that her husband was a prisoner in the gaol of Wexford; that Clooney wrote on the back of the protection, that he would go bail for Mr. Lett's good behaviour, and that he would not leave Wexford, if Mr. Corrin would *allow* him to be taken out of gaol; and that she went with the paper to Mr. Corrin, but he would not allow him to be liberated; that Clooney afterwards went to the prison, took him out, and left him at her lodgings.

' In this manner they put ninety-seven protestants to death, at Wexford, on the twentieth of June. Some persons have said that the number did not exceed ninety-five; but the bloody calendar of all the protestant prisoners there, which I have in my possession, puts this beyond a doubt.' Vol. ii. p. 21.

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' Many persons of undoubted veracity assured me, that the popish bishop, doctor Caulfield, gave his benediction to the savage pikemen as they proceeded to the massacre on the bridge; yet I should not think of inserting it in this history, if it were not authen-

ticated on the oath of a respectable gentlewoman who beheld it; because, however sanguine the doctor might have been in the cause, I could not have supposed that he would have been so void of discretion. Mrs. Crane, sister to judge Chamberlaine, made this affidavit. Vol. ii. p. 30.

The affidavit is in the Appendix XX. 23. It states, that the doctor was, at the time alluded to, in company with the reverend Mr. Roche; and that, at the entrance of the lane in which she saw them, they were met by a number of men armed with pikes and other weapons, with whom *she supposed they were going to intercede for the prisoners*, which gave her great pleasure; but that these men, as they came up, 'kneeled down, for the purpose, AS THE DEPONENT BELIEVETH, of receiving Dr. Caulfield's blessing, which he gave, spreading his hands over their heads, as she had seen him do to others whom he blessed.'

Independently of the opposite testimony upon this subject, offered by the doctor in his pamphlet, it should seem from this very supposition, which first arose in the breast of the present witness, that he had been in the habit of interceding for prisoners.

'The news of the victory at Foulkes's-mill having been received at Wexford the same evening it was gained, a number of rebel leaders, who had been present at the massacre, assembled at governor Keugh's house, and concerted measures of conciliation, in hopes of procuring an amnesty. Next morning they waited on lord Kingsborough, requesting that he would be their mediator, and write to the different general officers to spare the inhabitants of Wexford and their property, on laying down their arms, and returning to their allegiance; which he agreed to do, on their investing him with the military command of the town, and re-instating the civil magistrates.' p. 32.

'When lord Kingsborough was invested with the command of it, he sent a note to Scallion, who was on board the prison-ship, to desire he would bring Mr. Solomon Richards of Solsborough to him, as he wanted his advice and assistance, in the critical situation in which he then stood. The rebels attempted to sink the boat in which he went, as he passed under the bridge, which was very high, by darting their pikes through it; and would have effected it, but that they were prevented by Scallion.

'Soon after Mr. Richards waited on lord Kingsborough the rebel column entered the town, headed by father Murphy, who advanced to his lordship's lodgings, mounted on a fine horse fully caparisoned, having a case of pistols and a broad sword. Lord Kingsborough addressed him from his window, and told him he would endeavour to obtain favorable terms for him and his friends, provided they conducted themselves properly; and said, he hoped he was coming to give up his arms: on which, the sacerdotal hero, in a paroxysm of rage, dismounted, and ascending to his lordship's apartment, asked

him, with much rudeness and petulance, who he was? and on being informed, he said, with great indignation, "I had you tried and condemned this morning at the camp at Vinegar-hill, and I'll have you taken out and executed this night."

' Doctor Caulfield, the titular bishop, who had just arrived, began to expostulate with him; on which lord Kingsborough desired him to respect his bishop; but Murphy flourished his hand over the bishop's head, saying, "I was once your priest; but I am now a general." However, when his anger cooled, he knelt down, kissed his hand, and acknowledged his superiority.

' Whelan, Murphy's aid-de-camp, who was present, had a large whiskey bottle in his pocket, and a pistol in his hand; and he boasted that he had just shot his officer outside the town, alluding to the murder of ensign Harman. He also said, he would shoot lord Kingsborough; on which his lordship cocked his pistol, presented it at his breast, and declared he would shoot him, if he moved his hand, which prevented the perpetration of his sanguinary design.

' Mrs. Richards, her sister, and some officers' wives, had sought an asylum in his lordship's lodgings at this critical and alarming moment; and fearing that they should be all massacred if lord Kingsborough shot Murphy, or his aid-de-camp, one was in hystericks, another fainted, and another fell on her knees to deprecate his lordship's anger.

' While they were in this state of perturbation, Perry the rebel general entered his lordship's apartment, and carried Murphy and Whelan off; and soon after he led the band of rebel assassins out of town, but left his two aid-de-camps, who were wounded, with lord Kingsborough, who had them taken care of.

' The sudden flight of the rebels is principally to be imputed to their fear of the king's troops, who were advancing; and the sudden arrival of a few brave yeomen, which I shall describe, and whom they took for the advanced guard of our army, occasioned their precipitate retreat.

' It is certain that Dr. Caulfield used every means in his power, and succeeded, in preventing the rebels from murdering lord Kingsborough; partly by his spiritual authority, and partly by telling them that he was a valuable hostage; and that by preserving his life, and conciliating him, he would probably obtain favourable terms for them and their friends, and prevent the soldiers from desolating the town and the country.' P. 34.

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' The lady whose journal I quote, and many others who were in Wexford at that time, have declared, that the preservation of the town and protestant inhabitants can be imputed to nothing but the determination of the rebels to murder lord Kingsborough, to whose lodging they repaired with father Murphy, and that that object diverted them from their nefarious design, till the alarm, which I have mentioned, occasioned their general dispersion and flight.

' About eight o'clock in the morning of the twenty-first, the day of their deliverance, father Broe the friar, having visited the prison-

ship, and recommended to the prisoners to be christened, as he said it might be the means of saving them from the rage of the rabble, about fifteen of them consented. He gave those who submitted to that ceremony the following certificate:

"I hereby certify that A. of B. in the parish of C. has done his duty and proved himself a Roman-catholick, and has made a voluntary oath that he never was an Orangeman, nor took the Orange oath. Dated Wexford, June twenty-first, 1798.

"F. JOHN BROE."

'This unquestionably proves that father Broe knew that a second massacre was intended; and that there was no safety for any person but a Roman-catholick.' Vol. ii. p. 40.

Taking the whole of these facts as they are, they will admit of a very different interpretation from that attributed to them by our author. How far however they are facts, and what is the interpretation given to them by the catholics themselves, our readers ought to be acquainted with, before they return a verdict upon the subject.

It was our intention, with this view, to have presented them immediately with an account of the replies of Dr. Caulfield and Mr. Townshend; but we have already occupied more than the space allotted to us, and must postpone the subject till our next number.

(To be continued.)

ART. X.—*Introduction to the New Testament.* By John David Michaëlis, &c. Containing the Translator's Notes to the Third Volume. (Continued from Vol. XXXV. p. 441.)

And (which is also sold as a separate work under the following title) *A Dissertation on the Origin and Composition of the three first Gospels.* By Herbert Marsh, B. D. F. R. S. &c. 8vo. 5s. Boards. Rivingtons. 1802.

MR. Marsh, in the Notes thus announced, and the volume superadded, has not only preserved, but even augmented, the reputation he had so deservedly gained from the former part of his work.

The notes here given are comprised in chapters, with references to the pages of text they are meant to illustrate; and, of them, it may be said in general, that we do not recollect a single one which might be omitted, as inapplicable or unimportant.

The first chapter has for its subject the name and number of the canonical Gospels, and presents remarks on the supposed references to them in particular, which occur in the Epistles of St. Paul, as well as on the title they bear in MSS. Adverting to

the different senses of the word *εὐαγγέλιον*, he takes occasion to mention with commendation the LEXICON of SCHLEUSNER, which has been published since Mr. Marsh's notes to the first volume of this Introduction;—and we cannot omit the opportunity of recommending it as the most valuable manual to Scriptural criticism. Having slightly passed over the fanciful notions entertained on the number *four* of the Gospels, he points out where the fragments of those styled apocryphal are preserved.

In the second chapter, which relates to the harmony of the four Gospels, Mr. Marsh takes occasion to mention the famous *Wolfenbüttel Fragments*; and we cannot suppress our wonder that they have not been given in English. Are our infidel writers more indifferent than formerly? or are they strangers to the contents? We make no scruple in declaring that no attack upon Scripture is comparable with this for acuteness; but so far are we from thinking it *unanswerable*, that, if published in English, we are convinced it would soon draw forth a more complete refutation—notwithstanding the several excellent ones which have appeared in Germany—than has been hitherto given.

The various discussions on the harmony of the Gospels, which these notes contain, abound with much learning and reflexion, and cannot be read but with advantage. In respect, however, to the reasonings of our author upon a fact of material moment in adjusting the leading chronological points of the Gospel history, we cannot but offer a remark. This relates to the observations on the time when John the Baptist commenced his ministry.

‘ St. Luke has precisely determined the year, in which John the Baptist began to preach, but he has not expressly mentioned John's age. However we may infer from a comparison of Luke i. 36. with ch. iii. 23. that John, when he began to preach, was between thirty and thirty-one years of age.

‘ This inference our author probably deduces from the following facts. First, Zacharias, the father of John the Baptist, was a priest of the course of Abia (Luke i. 5.) Secondly, Zacharias was in the execution of his office in the temple, when the angel Gabriel appeared to him, and announced that his wife Elisabeth would bear him a son, who should be called John (Luke i. 8—13.). Thirdly, the priests, who served in the temple, were divided by David (1 Chron. xxiv. 3—19.) into four and twenty classes, each of which served in its course, and the eighth was that of Abia (ver. 10). Now the Jewish ecclesiastical year began with the new moon, which was nearest to the vernal equinox, and consequently their fourth ecclesiastical month, or Tammus, corresponded in part to our July. But whether our author's inference, that the class of Abia was in office in the month of Tammus, is valid or not, depends on the two fol-

lowing questions. How many days did each class serve at a time? And at what part of the year did the first class begin its office? If we divide the Jewish year into four and twenty equal parts, and suppose that each class served about fourteen days, and likewise suppose that the first class came into office at the beginning of the ecclesiastical year, or on the first of Nisan, the class of Abia, which was the eighth, was of course in office in the latter half of the fourth month. Both of these suppositions must have been made by our author; otherwise I do not see in what manner he can have come to this conclusion. But though no mention is made in 1 Chron. xxiv. of the duration of the office of each class, Josephus expressly declares, (*Antiq. lib. VII. c. 14. § 7.*) that according to the institution of David, each class served only *one week* at a time: διατετεται μίαν κατὰ τὴν διακονεῖσθαι τῷ Θεῷ ἐπὶ ἡμέραις οὐκτῷ, ἀπὸ σαββάτου ἐπὶ σαββάτου. And a few lines afterwards he adds, that the arrangement made by David was still retained at that very day: καὶ διέμενεν ὅτος ὁ μέρισμος ἀχρι τῆς σήμερον ἡμέρας. But if each of the four and twenty classes served only one week at a time, each of them must have served twice in the year. However certain therefore we might be as to the month, when the first class went into office, it must be wholly impossible to determine the month, in which Zacharias had the vision in the temple, because we have no data whatsoever, by which we can determine, whether his turn at that time was the first or the second in the year. All that we can affirm with certainty is, that it was either in the eighth or in the thirty-second week, but which of the two must remain undecided.' Vol. iii. Part ii. p. 50.

In making this observation, certain notes in the context appear to have been overlooked, which, if properly applied, are decisive, in reference to the fact here pronounced uncertain. It is clear that the pregnancy of Mary commenced from the sixth month of Elizabeth's, and therefore that John was six months older than Jesus, for both mothers went their full time; and as Jesus was entering on his 30th year when Tiberius commenced his 15th, [Augustus died August 19th, year of Rome 767, and Christ entered on his office on the day of atonement, as is evident from the application of the prediction in Isaiah to himself, when he read from that prophet in the synagogue,] the form of the Jewish year thence settled will determine, together with that of the Roman when Tiberius began to reign, the exact time of John's birth, in coincidence with that of Zachariah's ministration, and consequently that of Christ's. This point, however, we expect to see cleared, in the *Disquisition* announced on the *Zodiac found in Egypt*.

Mr. Marsh's third chapter of notes includes such as relate to the cause why St. Matthew and St. Mark, as also St. Mark and St. Luke, in several instances present a verbal agreement, though neither copied from the other. But this being a question which involves much investigation, we are directed to the professed

Dissertation on the subject, which the author requests may be perused here, as the notes in the following chapters have frequent reference to it.

[—Ought not the Dissertation to have been here inserted?]

Amidst the many interesting observations in this chapter, we cite the following as of considerable importance, especially from the well-grounded conclusion founded upon it.

‘It is true that, in the Hebrew of the Old Testament, Judah and Judæa are both expressed by  $\text{יהודה}$ . But if the term ‘Hebrew’ be applied to the Gospel of the Nazarenes, it is equivalent to the term ‘Chaldee:’ and in Chaldee and Syriac, Judah and Judæa were distinguished, the former being written  $\text{ܝܗܘܕܐ}$ , the latter  $\text{ܝܗܘܕܝܐ}$  without Aleph. At least in the Syriac version of the New Testament  $\text{ܝܗܘܕܐ}$  is always expressed by  $\text{ܝܗܘܕܐ}$ , and  $\text{ܝܗܘܕܝܐ}$  is always expressed by  $\text{ܝܗܘܕܝܐ}$ , (See for instance Matth. ii. 1. 22. iii. 1. 5. iv. 25. xix. 1. xxiv. 16.) except in one single instance, namely Matth. ii. 5. where there is  $\text{ܝܗܘܕܐ}$ ,  $\text{ܝܗܘܕܝܐ}$ , as if the Greek were, not  $\text{Βηθλεεμ της Ιουδαίας}$ , but  $\text{Βηθλεεμ Ιουδα}$ . In Matth. ii. 6. where the Greek is  $\gammaη Ιουδα$  we again find  $\text{ܝܗܘܕܐ}$  in the Syriac.

‘This is impossible: for Jerom’s observation is made not on  $\gammaη Ιουδα$  ver. 6. but on  $\text{Βηθλεεμ της Ιουδαίας}$  ver. 5. where he proposed likewise to read  $\text{Ιουδα}$ , and really altered the Latin version to Bethlehem Judæ, which is the reading of the Vulgate at this very day. Since therefore Jerom expressly declares that where  $\text{Βηθλεεμ Ιουδαίας}$  was the reading of the Greek text,  $\text{Βηθλεεμ Ιουδα}$  was the reading of the Hebrew (that is, Chaldee) text; since  $\text{Ιουδα}$  and  $\text{Ιουδαία}$  are distinctly expressed in Syriac and Chaldee; and since the Syriac version at Matth. ii. 5. has the very reading, which Jerom says he saw in the Chaldee, (for ‘in ipso Hebraico,’ here signifies ‘in ipso Chaldaico’), there is no necessity for having recourse to violent conjectures: and we may safely conclude, that Jerom really meant the Chaldee (or, as the fathers call it, Hebrew) Gospel of the Nazarenes, and consequently that this Gospel contained at least the second, if not the first chapter of St. Matthew.’ Vol. iii. Part ii. p. 130.

Chapter the fifth relates to St. Mark’s Gospel, and closes, to our regret, the notes of Mr. Marsh. We have been the more brief in entering into these notes—miscellaneous as they necessarily are in their subjects—for the sake of attending minutely to the detached DISSERTATION, the first chapter of which thus enters on a general statement of the question.

‘That our three first canonical Gospels, or the Gospels of St. Matthew, St. Mark, and St. Luke, have a remarkable similarity to each other, and that these three Evangelists frequently agree, not only in relating the same things in the same manner, but likewise in the same words, is a fact, of which every one must be convinced, who has read a Greek harmony of the Gospels. To mention at

present only a few instances. The parable of the sower, Matth. xiii. 3—9. Mark iv. 3—9.: Christ's prophecy of the destruction of Jerusalem, Matth. xxiv. 3—36. Mark xiii. 5—32.: the description of Christ's celebration of the last passover, and of the treachery of Judas, Matth. xxvi. 20—48. Mark xiv. 17—44. Further, Christ's discourse on the message of John the Baptist, Matth. xi. 3—19. Luke vii. 19—35; the woe denounced to Chorazin, Bethsaida, and Capernaum, Matth. xi. 21—27. Luke x. 13—15. 22. 24.: Christ's censure of certain persons, who required of him a sign, Matth. xii. 41—45. Luke xi. 24—26. Again, the benediction of children, who were brought to Christ, with Christ's answer to the question, by what means salvation was to be obtained, Mark x. 14—25. Luke xviii. 16—25.: Christ's censure of certain Pharisees, Mark xii. 38—40. Luke xx. 46, 47. From these examples, some of which are very long, it appears, that sometimes St. Matthew and St. Mark, at other times St. Matthew and St. Luke, at other times again St. Mark and St. Luke, agree in relating the same things in the same manner, and, with a very few exceptions, in the same words. In some cases likewise all the three Evangelists agree word for word, of which the most remarkable instance is, Matth. xxiv. 33—35. Mark. xiii. 29—31. Luke xxi. 31—33.

These phænomena are inexplicable on any other, than one of the two following suppositions: either, that St. Matthew, St. Mark, and St. Luke, copied the one from the other: or that all three drew from a common source. For it is wholly impossible, that three historians, who have no connexion, either mediate or immediate, with each other, should harmonize as St. Matthew, St. Mark, and St. Luke do. Even eye-witnesses to the same facts, if they make their reports independently of each other, will never relate them in the same manner, and still less in the same words. Different observers regard the same facts from different points of view; the one pays attention to one circumstance, the other to another circumstance; and even the circumstances, which they observe in common, they will arrange and combine in their own minds in such a manner, as to produce two representations, which, though upon the whole the same, widely differ in the choice and the position of the respective parts. This case is parallel to that of different historical painters, who represent on canvas the same subject: and whoever has compared, for instance, Christ's descent from the cross by Rubens with his descent from the cross by a painter of the Italian school, knows how greatly the representations differ from each other. Consequently, when eye-witnesses to the same facts relate those facts, their *mode* of narration will be very different; the one will mention circumstances which the other omits; the one will combine the parts of his narrative in this, the other in that manner. If therefore St. Matthew, St. Mark, and St. Luke, agreed only in the *mode* of relating the same facts, we should conclude that there was some connexion, either mediate or immediate between their writings, even had St. Mark and St. Luke, as well as St. Matthew, been eye-witnesses to the facts, which they relate: and, since they were not eye-witnesses, we may draw the inference with still greater reason. Further, this inference is corroborated by the circumstance,

that, though St. John, as well as St. Matthew, was present at the transactions, which he has recorded, his mode of relating the few facts, which he has in common with St. Matthew, is very different from St. Matthew's mode of relation. The similarity therefore of St. Mark and St. Luke to St. Matthew is the more remarkable: and since they likewise agree in numerous instances in the use of the same words, there cannot exist a doubt that their Gospels had some connexion, either mediate or immediate, with each other. It is true, that the examples of verbal agreement between St. Mark and St. Luke are far from being either so numerous or so long, as those between St. Matthew and St. Mark, and between St. Matthew and St. Luke: but this deficiency in the argument, as applied to St. Mark and St. Luke, is amply compensated by another circumstance, namely, that the numerous facts, which are common to St. Matthew, St. Mark, and St. Luke, are arranged by St. Mark and St. Luke precisely in the same order, though several of them have received a different arrangement from St. Matthew. And on the other hand, if St. Matthew's different arrangement of several of the facts should be considered as an argument that the Gospels of St. Mark and St. Luke had no connexion with that of St. Matthew, the remarkable verbal agreement of St. Matthew's Gospel with those of St. Mark and St. Luke is fully sufficient to confute it. Since then it is certain that our three first canonical Gospels had some connexion either mediate or immediate, we are reduced to this dilemma: either the succeeding Evangelists copied from the preceding; or, all the three drew from a common source.

But though the most eminent critics are at present decidedly of opinion, that one of these two suppositions must necessarily be adopted, and that the notion of an absolute independence, in respect to the composition of our three first Gospels, is no longer tenable, yet the question, which of these two suppositions ought to be adopted in preference to the other, is still in agitation, and each of them has such able advocates, that, if we were guided by the authority of names, the decision would be extremely difficult. Besides, so much learning and ingenuity have been displayed on both sides, and the arguments, which each party has advanced, have been alternately declared in literary journals, which are regarded as oracles of criticism, to be so satisfactory, that not only great labour is requisite for a full investigation of the respective proofs, but no small share of critical ability is required on the part of him, who attempts a decision. And the difficulty is still further increased by the circumstance, that the advocates of each party are at variance among themselves. For they, who agree in the opinion, that one evangelist copied from the other, differ on the question, which was the copied, and which was the copying evangelist: and on the other hand, they, who contend for a common source, differ from each other, both in respect to the source itself, and to the use, which was made of it by the evangelists. The easiest and the most prudent part therefore, which I could take on the present occasion, would be merely to relate the opinion of others, without hazarding an opinion of my own: but as I have already collected many materials for this purpose, and have discovered several remarkable phenomena in

the verbal harmony of our three first Gospels, which will probably bring the main question nearer to a decision, than it has been hitherto brought, I shall venture, with deference to the eminent critics of both parties, to make known the fruits of my researches.' Vol. iii. Part ii. p. 1.

Proceeding on these grounds, Mr. Marsh adverts to the authors who have supposed that the succeeding evangelists copied from the preceding; and having resolved this hypothesis into one or the other of these six possible cases—

'1. St. Matthew copied from St. Mark: and St. Luke copied both from St. Matthew and from St. Mark.

'2. St. Matthew copied from St. Luke: and St. Mark copied both from St. Matthew and from St. Luke.

'3. St. Mark copied from St. Matthew: and St. Luke copied both from St. Matthew and from St. Mark.

'4. St. Mark copied from St. Luke: and St. Matthew copied both from St. Mark and from St. Luke.

'5. St. Luke copied from St. Matthew: and St. Mark copied both from St. Matthew and from St. Luke.

'6. St. Luke copied from St. Mark: and St. Matthew copied both from St. Mark and from St. Luke.' Vol. iii. Part ii. p. 6.

—he proceeds to state by whom these different positions have been maintained, and in what manner supported; closing with the observation, that—

'this contrariety of conclusion from the same premises is occasioned by the circumstance, that each critic sets out with a previously assumed opinion, in respect to the time, when the Gospels were written; and as this opinion is different in different persons, the conclusions, which they deduce, must be likewise different.' Vol. iii. Part ii. p. 12.

In the third chapter, GRIESBACH's hypothesis is separately considered, and pronounced, on examination, insufficient.

From having shown the incompatibility of Griesbach's hypothesis, the next chapter is occupied by the consideration of those authors who have supposed that the three evangelists made use of a common document or documents. This idea—of which Epiphanius had given somewhat more than a hint, when, speaking of their verbal agreement, he calls it *συμφωνως και ισως κηρυξαι*, and accounts for it, though without adding ought of explanation, by the observation *οτι εξ αυτης της πηγης ωςμηνται*—was first advanced by *Le Clerc*. He however having suggested it but as an hypothesis, without laying further stress upon it, it remained dormant till revived in 1777 by *Michaëlis*, who, retaining the opinion that St. Mark copied from St. Matthew, united it with the position of *Le Clerc*—*tria hæc evangelia partim petita esse ex similibus aut iisdem fontibus*. But professor *Koppe*, in 1782, having, under the title of *Marcus non-Epito-*

*mator Matthæi*, explained the verbal harmony in the three first Gospels, on the supposition of the examples having been drawn from Gospels more ancient, such as St. Luke mentions in his preface, and contended that one evangelist did not copy from the other, Michaëlis, in the fourth edition of his Introduction, accedes to this opinion; but, having assumed that St. Matthew himself wrote in Hebrew, he supposes his Greek translator had recourse to the same documents in that language which had been used before by St. Mark and St. Luke. Thus Michaëlis had recourse to a common *Greek* document or documents. But the first writer that publicly assumed the hypothesis that our three first evangelists used in common a *Hebrew* or *Syriac* document or documents, whence they derived their principal materials, was *Semler*. This he delivered cursorily, in his Remarks on Townson's Discourses upon the four Gospels, without offering any thing determinate upon it. However, a posthumous work of *Lessing*, entitled *Theological Relics*, and published in 1784 (though written in 1778), proposes the idea of a common *Syriac* or *Chaldee* original with much more precision. This original is said to have been the 'Gospel according to the Hebrews,' or 'according to the twelve Apostles,' which the ancients spoke of with great respect. His hypothesis, which *Storr* and *Griesbach* opposed, professor *Niemeyer* both adopted and improved. *Weber* admitted it into his Contributions to the History of the Canon of the New Testament; and *Corrodi*, in his Attempt to illustrate the History of the Jewish and Christian Canon, published in 1792, not only derives our three first canonical Gospels from a common *Hebrew* original, but supposes St. Matthew to have written his Gospel in *Hebrew*, whence the three first canonical Gospels in *Greek* were compiled.

In 1793, the theological faculty at Göttingen proposed as a question for their prize dissertation, 'What might have been the origin of the Gospels by the four evangelists? from what sources drawn? for what readers, and with what design written? how, and when these Gospels obtained canonical authority, to the exclusion of the other Gospels styled apocryphal?' The prize was adjudged in the following year to *Halfeld*, and the accessit to *Russwurm*. Both adopted the hypothesis of an original in *Hebrew* or *Chaldee*; but with this difference, that *Halfeld* supposed the evangelists to have had recourse to several documents, while *Russwurm* held that they used different copies of one. This, *Russwurm* neither thought, with *Lessing* and *Niemeyer*, to have been the Gospel according to the Hebrews, nor, with *Corrodi*, to have been written by St. Matthew.

*Halfeld* and *Russwurm* had been pupils of *Eichhorn*, who in 1794 published the substance of the lectures they had heard from him, in the *fifth* volume of his Universal Library of Biblical Literature. This dissertation is by far the most im-

portant that hath appeared in defence of the hypothesis of a common Hebrew or Chaldee original, which is held to be *one* document respectively used by the *three* evangelists; but he supposes various additions had been made in various copies, and endeavours to establish this position by investigating the contents of the Gospels in their present state. Mr. Marsh however observes, that, though this hypothesis holds good so far as concerns the object for which it was assumed, it does not solve the difficulty as to a recurrence of the same words in the different evangelists, which is incompatible with the idea of three independent translations of the same original.

To these critics, in the next chapter, an account is added of others who unite both hypotheses, and in particular *Bolten* and *Herder*, two writers of eminence. The former assumes, not only that St. Matthew wrote his Gospel in Hebrew, but that it was the basis of our three first Gospels, which contain different Greek translations of it; that our Greek of Matthew contains the whole, to which perhaps some additions were made; that St. Mark's Gospel contains a Greek extract, and St. Luke's a Greek translation in parts, with considerable additions made by him from other sources; also, that the Greek version of St. Matthew's Hebrew was made before St. Mark and St. Luke wrote.

Herder agrees with Eichhorn as to the common Hebrew or Chaldee Gospel having been the ground-work of the rest; and that it was neither the 'Gospel according to the Hebrews,' nor a Gospel in Hebrew written by St. Matthew;—but in most other respects he differs from Eichhorn. Herder's common document is not *written*, but *oral*, and was the *κηρυγμα* or *preaching* of the first disciples. Herder supposes also that St. Mark's text approaches nearest to the oral Gospel.

Having exhibited these various opinions, Mr. Marsh, in the seventh chapter, gives a view of the parallel and coincident passages of the three first Gospels, with the results thence arising, as materially conducive to determine the origin and composition of them; premising, for the sake of perspicuity and brevity, the following notation.

Let  $\aleph$  denote all those parts of the XLII general sections, which are contained in all three evangelists.

$\alpha$  denote the additions made to  $\aleph$  in the Gospels of St. Matthew and St. Mark, but not in that of St. Luke.

$\beta$  the additions made to  $\aleph$  in the Gospels of St. Mark and St. Luke, but not in that of St. Matthew.

$\gamma$  the additions made to  $\aleph$  in the Gospels of St. Matthew and St. Luke, but not in that of St. Mark.

In the preceding table of parallel passages,  $\aleph$ , with the additions  $\alpha$ ,  $\beta$ ,  $\gamma$ , belong to the first division.

\* Let **A** denote whole sections found in the Gospels of St. Matthew and St. Mark, but not in that of St. Luke. These belong to the second division.

**B** whole sections found in the Gospels of St. Mark and St. Luke, but not in that of St. Matthew. These belong to the third division.

**T** whole sections found in the Gospels of St. Matthew and St. Luke, but not in that of St. Mark. These belong to the fourth division.

St. Matthew's Gospel then contains -  $N + \alpha + \gamma + A + T$

St. Mark's Gospel -  $N + \alpha + \beta + A + B$

St. Luke's Gospel -  $N + \beta + \gamma + B + T$

beside those parts which each evangelist has peculiar to himself.

\* This notation being adopted, I will now point out the several remarkable phenomena in the verbal agreement and disagreement of our three first Gospels, and arrange them in the order of the four divisions above stated.

\* *First Division: containing **N**, with the Additions  $\alpha$ ,  $\beta$ ,  $\gamma$ .*

\* 1. In **N**:

a). We meet with several examples in which all three Gospels verbally coincide: but these examples are not very numerous, and contain in general only one or two, or at the outside three sentences together.

b). The examples of verbal agreement in **N** between St. Matthew and St. Mark are very numerous, and several of them are very long and remarkable, especially in sect. XIV. XXXV. XXXVII. XXXVIII. XXXIX.

c). On the other hand, not one of those sections, which in St. Matthew's Gospel occupy different places from those which they occupy in St. Mark's Gospel, exhibits a single instance of verbal agreement between St. Matthew and St. Mark. Thus beside sect. V. and XI. there are not less than five successive sections, namely, XV. XVI. XVII. XVIII. XIX. throughout which there is not a verbal agreement in any one sentence, though sect. XIV. affords a very long example of close verbal coincidence, and sect. XX. likewise affords examples. This phenomenon will be more fully explained in ch. 16.

d). But in no instance throughout **N** does St. Mark fail to agree verbally with St. Matthew, where St. Luke agrees verbally with St. Matthew.

e). There are frequent instances of verbal agreement in **N** between St. Mark and St. Luke: though they are neither so numerous nor so long, as those between St. Matthew and St. Mark.

- f). Upon the whole, the examples of verbal disagreement between St. Mark and St. Luke are much more numerous than the examples of agreement: yet throughout all  $\aleph$  St. Mark never fails to agree verbally with St. Luke, where St. Matthew agrees verbally with St. Luke.
- g). In several sections, St. Mark's text agrees in one place with that of St. Matthew, in another place with that of St. Luke, and therefore appears at first sight to be a compound of both.
- b). There is not a single instance of verbal coincidence between St. Matthew and St. Luke, only throughout all  $\aleph$ : for throughout all  $\aleph$  they invariably relate the same thing in different words, except in the passages, where both of them agree at the same time with St. Mark.
- i). Consequently in no part of  $\aleph$  does St. Matthew's Greek text agree partly with that of St. Mark, and partly with that of St. Luke, nor St. Luke's text partly with that of St. Matthew, and partly with that of St. Mark, as was just observed of St. Mark's text.
2. In  $\alpha$  St. Matthew and St. Mark agree verbally in several instances, as may be seen on turning to sect. I. XIV. XXI. XXXV. XXXVIII. XLI. XLII. On the other hand, in the longest and the most remarkable of all the additions  $\alpha$  (Matth. xiv. 3—12. Mark vi. 17—29.) they relate the same thing throughout in totally different words.
3. In  $\beta$  I have discovered only one instance of verbal agreement between St. Mark and St. Luke, and that a very short one, namely, Mark x. 15. Luke xviii. 17. in sect. XXVI. This is the more remarkable, as the additions  $\beta$  are very numerous.
4. In  $\gamma$  the relation, which St. Matthew's Gospel bears to that of St. Luke, is very different from that, which the two Gospels bear to each other in  $\aleph$ : for in  $\gamma$  there are instances of very remarkable verbal coincidence. See sect. I. III. XXXI.

*Second Division: containing A.*

In A, the relation, which St. Matthew's Gospel bears to that of St. Mark, in respect to verbal agreement, continues the same, as it was in  $\aleph$  and  $\alpha$ , as may be seen on turning to the examples quoted in this division.

*Third Division: containing B.*

In B, the relation, which St. Mark and St. Luke bear to each other is very different from that, which they bear to each other in  $\aleph$ , and is similar to that, which they bear to each other in  $\beta$ . For among the sections peculiar to St. Mark and St. Luke, these two evangelists agree verbally in no other place, than a single passage of

the first section: and even there, in all that precedes and follows that passage, St. Mark and St. Luke relate the same thing in very different words.

*Fourth Division: containing F.*

' In F, the relation, which the Gospels of St. Matthew and St. Luke bear to each other, is the very reverse of that, which they bear to each other in N, and is similar to that, which they bear in γ, as may be seen on turning to the examples quoted in the fourth division.

' These facts being admitted, we have a certain criterion, by which we may judge of every hypothesis on the origin of our three first Gospels: for it is obvious that whatever supposition be the true one, it must account for all these phenomena, and that a supposition, if it does not account for these phenomena, cannot be the true one.' Vol. iii. Part ii. p. 148.

On these grounds, Mr. Marsh proceeds to examine, by the phenomena in the verbal harmony, whether the succeeding evangelists copied from the preceding? whether the three first evangelists made use of a common Greek document? whether our first three Gospels contain three Greek translations made independently of each other from the same Hebrew original? Having, from a variety of ingenious discussion, determined these questions negatively, and adapted the general notation above given to comprise ALL POSSIBLE \* forms under which the supposition of a common Hebrew document may be represented—after stating *algebraically*, in reference to each evangelist, the contents of the several copies whence their Gospels were derived—Mr. Marsh points out such cautions as he deems requisite in determining any particular form, and then examines the various forms of the general supposition; when it is assumed that St. Matthew wrote in Greek, by the criterion of the harmony reducing the several positions to these seven heads:

' 1. That all three evangelists translated immediately from the Hebrew, and that in making their translations, they consulted neither each other's Gospels, nor any Greek translation previously made.

' 2. That all three translated immediately from the Hebrew, but that the succeeding evangelists made use likewise of the Gospels of the preceding, and that in many passages, instead of translating for themselves, the one transcribed from the other.

' 3. That St. Matthew, St. Mark, and St. Luke, made use of Greek translations only.

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\* We wish the words *all possible* had been exchanged for *the general*; which are of as great latitude as we are persuaded the nature of the statement will warrant.  
—REV.

‘ 4. That all three evangelists used both Hebrew and Greek copies.

‘ 5. That two evangelists used both Hebrew and Greek copies, while the third used the Hebrew only: or that two of them used the Hebrew alone, and the third both a Hebrew and a Greek copy.

‘ 6. That one of the evangelists used the Hebrew alone, and that the other two used translations alone: or that two of the evangelists used the Hebrew alone, while the third used a Greek translation alone.

‘ 7. That one of the evangelists used a Greek translation alone, but that the other two used both the Hebrew original and a Greek translation: or that two of the evangelists used only a Greek translation, but that the third, together with a Greek translation, used also the Hebrew original.’ Vol. iii. Part ii. p. 183.

Hence it is inferred that the hypothesis of a common Hebrew original is incapable of giving a satisfactory solution of the phenomena observable in our three first Gospels, if represented in any form which includes the position *that St. Matthew wrote in GREEK*.

In reference to the supposition *that St. Matthew wrote in HEBREW*, the following five positions are laid down, and a parallel conclusion drawn from them:

‘ 1. That St. Mark and St. Luke, as well as St. Matthew, used copies of the Hebrew original only.

‘ 2. That St. Mark and St. Luke used copies of the Hebrew original, but at the same time that the successor used likewise the Gospel of his predecessor.

‘ 3. That St. Mark and St. Luke used Greek translations only.

‘ 4. That St. Mark and St. Luke used the Hebrew original, and likewise different translations of it.

‘ 5. That the one used the Hebrew alone, while the other used a Greek translation alone.’ Vol. iii. Part ii. p. 193.

Being unable to obtain a satisfactory solution from any of the foregoing statements, Mr. Marsh thus summarily advances his own hypothesis.

‘ St. Matthew, St. Mark, and St. Luke, all three, used copies of the common Hebrew document  $\aleph$ : the materials of which St. Matthew, who wrote in Hebrew, retained in the language, in which he found them; but St. Mark and St. Luke translated them into Greek. They had no knowledge of each other's Gospels: but St. Mark and St. Luke, beside their copies of the Hebrew document  $\aleph$ , used a Greek translation of it, which had been made, before any of the additions  $\alpha$ ,  $\beta$ , &c. had been inserted. Lastly, as the Gospels of St. Mark and St. Luke contain Greek translations of Hebrew materials, which were incorporated into St. Matthew's Hebrew Gospel, the person, who translated St. Matthew's Hebrew Gospel into

Greek, frequently derived assistance, from the Gospel of St. Mark, where St. Mark had matter in common with St. Matthew: and in those places, but in those places only, where St. Mark had no matter in common with St. Matthew, he had frequently recourse to St. Luke's Gospel.'

'The hypothesis,' (it is added) 'thus stated and determined, will account for all the phenomena, relative to the verbal agreement and disagreement in our three first Gospels, as well as for the other manifold relations, which they bear to each other: and it contains nothing, which is either improbable in itself, or is inconsistent with historical evidence.' Vol. iii. Part ii. P. 195.

In the remainder of these investigations, which are referred, as before, to the same criteria, Mr. Marsh discovers great acuteness and ability. We lament that our limits will not suffer us more minutely to follow him. In the result, however, we fear that, from the strength of the expression before remarked on in the note, and from the algebraic form of argument adopted, it will be found that his reasoning is somewhat involved in a circle. The Dissertation thus ends:

'It appears then, that the phenomena of every description, observable in our three first Gospels, admit of an easy solution by the proposed hypothesis. And since no other hypothesis can solve them all, we may conclude that it is the true one.' Vol. iii. Part ii. P. 243.

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ART. XI.—*Remarks on 'Michaëlis's Introduction to the New Testament. Vols. III. and IV. Translated by the Rev. Herbert Marsh, and augmented with Notes.' By way of Caution to Students in Divinity. 8vo. 1s. 6d. White. 1802.*

THIS pamphlet, though not remarkable for the elegance of its style, is unquestionably the production of a scholar. It every-where indicates that the writer comes not for the first time to his subject. Much reading and reflexion lie beneath the surface, and might have been, on some occasions, displayed to more advantage. Beginning with observations favourable to the study of the Scriptures, and pointing out the necessity of caution in the conduct of such study, some passages are selected by way of examples, which are chiefly confined to the Gospels, as being the chief of the sacred books of the New Testament in dignity and value: and the rather, because 'a very laboured Disquisition of the Commentator on the origin of three of them—the result of which he holds forth as a new and valuable discovery—appears to the author one of the most exceptionable parts.'

On the subject and utility of *harmonies* we are favoured with some proper remarks; but we cannot accede to the position 'that each writer was at liberty to transpose facts *ad libitum*, or, at least, within any certain limits,' if by such transposition facts were connected in their relations differently from their actual state of co-existence. A position of this kind appears to us very embarrassing, when we set out with the idea that the historians recording such facts—however different their views in writing might be—were *inspired*. Each writer, according to his own manner of writing, may state facts differently in many respects from others. Some, as not essential to his object, may be suppressed; others be so placed as to admit of different applications: but though we agree with our author to censure Michaëlis as *rash*, for asserting that he would give up the inspiration of one or both evangelists who might refer the same transaction to two different days, yet it would be on very different grounds. The proper object of inspiration (as appears to us) is either to impart some doctrine before unknown, or, if known, to enable a communication of it free from error. The simple detail of facts is a distinct consideration; and such variations, in respect to them, as arise from no intention to deceive or mislead, are so far from weakening the force of historical attestation, that they materially serve to confirm it; inasmuch as it shows no collusion between the writers, who, if they agreed in every tittle, would make their several histories but one—as a perfect identity would imply concert, and consequently diminish the number of witnesses. Even contrariety of subordinate circumstances in the mouth of different evidences is so far from invalidating a principal fact, that it tends to establish its existence beyond contradiction. Thus we must agree with Mr. Marsh, that 'instead of being in such a case losers, we should be gainers.' Nor do we see that any disadvantage could arise were we to regard St. Luke, or either of the evangelists, in respect to such differences, as 'a mere human historian;' his integrity not being in the least affected by them. To charge Michaëlis, or Mr. Marsh, therefore, with UNCANONISING an EVANGELIST, upon this account, is highly deserving reprehension. It is asked by this writer, 'Upon what ground, either of external authority, or internal evidence, we can reduce the Gospels of St. Mark and St. Luke to the rank of mere common histories, which does not operate equally against those of St. Matthew and St. John?'—The different grounds upon which this question stands, as to the authority of these historians, is, that the two latter had the evidence of their own senses—they had seen with their eyes, and their hands had handled, the subjects of their narration: but does it follow, therefore, that the Gospels of the others were *mere common histories*, because they wrote from communication? The plain conclusion, we must beg leave to say, is *not* what this writer asserts,

viz. 'that, in reducing the former from the rank hitherto assigned to them, we weaken the pretensions of the whole to divine inspiration;' for this the premises will not warrant upon the distinction last taken, any more than upon the other; since the credibility of every history depends upon the fidelity of the historian, and the conviction that he states the best information he possesses, from the pure desire of communicating truth. As to the question so confidently put—'What do we gain but the solution of a few insignificant difficulties?'—we will answer by another:—Can any difficulty be *insignificant* which is not to be solved upon the author's hypothesis?—We will affirm, not. No true history can be the more true from its being inspired; and if in any inspired history discordances occur which cannot be solved, we must, in such cases at least, give up the inspiration. As was remarked before, a detail of simple facts is not the object of inspiration; and it appears to us, that, however laudable the motive may be, it is certainly injurious to Christianity in the extreme to arrogate any claims to its records that are unnecessary, and which their own pretensions neither want nor warrant. In the promised aid to his immediate disciples of the *Holy Spirit*, which our Lord vouchsafed, the object was to lead them into all truth, and to bring all things to their remembrance, *whatsoever he had said unto them*. This, we conceive, simply relates to their qualification as to competency of doctrine, and firmly believe was fully accomplished; but strenuously deny that it is appropriate to a simple historical detail, or that there is any immediate evidence of its having been made to St. Mark or St. Luke.

The next division of these Remarks relate to Mr. Marsh's Dissertation on the Origin of the Three Gospels of St. Matthew, St. Mark, and St. Luke. Some of the strictures offered are certainly pertinent, and materially clash with Mr. Marsh's hypothesis: others, nevertheless, are of vague application; and the same confusion of ideas in respect to inspiration recurs.—The inference drawn from what Mr. Marsh has advanced, is: 'I think it not too much to say that the hypothesis is contradictory to all history, as well as derogatory from the authority attributed to the evangelists, in all ages, as original writers.'

The Remarker, taking up the last idea, proceeds to offer an account of the verbal agreements exhibited by Mr. Marsh in his tables, and lays the chief stress of his objection on an observation which appears to us of essential importance; which is, that these agreements are all, or almost all, taken from the speeches or discourses of our Lord. 'Here,' as he justly observes, 'we are no longer concerned with the case of eye-witnesses who do not relate "facts in the same manner, and still less in the same words."—Our historians,' he adds, 'are of another description; they are those who are labouring to report accurately the speeches and discourses of another; in which case

even common historians would endeavour to preserve the exact sense, or, as far as their memory would serve them, the same words.—With regard to the sacred writers, it is natural to suppose them studious of this very circumstance; and we have also reason to think that they had assistance from above to the same effect: and yet it is not necessary to suppose that either their natural faculty, or the extraordinary assistance vouchsafed them, or both, should have brought them to a perfect identity throughout.' — There appears to us something objectionable in the statement of the sacred writers *labouring to report accurately* the speeches and discourses of our Lord, as this makes them no more than ordinary narrators in such parts of their narratives; nor does it accord with the idea of their having been aided by those inspired communications, either *immediately* or *mediately*, which were derived from the verification of the promise, that the *Spirit of truth* he would send them should bring *all things to their remembrance, whatsoever he had said unto them*. To St. Matthew and St. John these reminiscences were *immediate*: St. Mark and St. Luke received them probably from others. Thus, then, were these four Gospels *authentic* and *inspired*, according to the respective natures of their contents, without the necessity of admitting all that the Remarker contends for, or of adopting, to its full extent, Mr. Marsh's hypothesis.

The conclusion of this pamphlet concerns what Michaëlis had advanced respecting the Apocalypse, and is of importance; though perhaps the statement in the Letters to Mr. Marsh on that subject (reviewed in our last number) represents the authorities for the Apocalypse to greater advantage.

ART. XII.—*Letters to the anonymous Author of 'Remarks on Michaëlis and his Commentator,' relating especially to the Dissertation on the Origin and Composition of our three first Canonical Gospels. By Herbert Marsh, B. D. &c. 8vo. 1s. Rivingtons. 1802.*

THE anonymous author of the *Remarks* is said, and generally understood, to be *the Lord Bishop of OXFORD*. Whether Mr. Marsh had been told this, or not, does not appear; but as the author had not in his own name acknowledged them, he is addressed by Mr. Marsh as a person unknown. After a skirmishing prelude, which occupies greater part of the first letter, Mr. Marsh premises a view of what the rest will contain.

• It will be the object of the following letters to inquire into the nature of your evidence, and to examine whether it be really such, as to warrant the judgement, which you have pronounced. With the exception of a few remarks on the Apocalypse, you have confined yourself to the Gospels; and you have assigned, as one reason for so

doing, that my Dissertation on the Origin and Composition of our three first Canonical Gospels is one of the most objectionable parts. In fact it is against this Dissertation, that the principal, though not the largest portion of your pamphlet is directed; it is evidently the most laboured portion; and evidently that portion, to which you are desirous of drawing the chief attention of the reader. Here you have concentrated your main force; here you have gone systematically to work; whereas the former part of your pamphlet contains only desultory observations on detached passages. On this account, as well as on many others, I shall attempt a regular and systematic defence of the Dissertation: but to your desultory observations I must reply in the same desultory manner in which they were made. These desultory replies I shall put together in the next letter, according to the order of your observations; and in the third and following letters shall conduct the defence of the Dissertation.' p. 4.

Beginning the second letter with animadversions which evidently display a more exact mode of thinking than the Remarker has discovered, Mr. Marsh strenuously defends himself against the imputation of misleading his readers into 'by-paths;' and retorts upon the Remarker, that the caution he would instil against minute inquiries is really injurious to the cause of which he professes himself the advocate.—'You are manifestly apprehensive that no good will come of such inquiries; as if the four Gospels, to which your pamphlet relates, could not stand the test of the most severe examination.—But,' adds Mr. Marsh, 'the more minutely we examine, the stronger will be our conviction, not only that they are productions of the apostolic age, but that they are the genuine works of those whose names they bear.'

Having corrected an egregious mistake of the Remarker, by which the reverse of what is fact had been imputed to Mr. Marsh, subjoined some pertinent observations in defence of the position that St. Luke was *not* an eye-witness of what he wrote, and charged his antagonist with making a parade with the learning of Raphelius, he thus closes:—'This, sir, is an admirable specimen of your impartiality and candour, and shows how well you are qualified to write, "by way of caution to students in divinity."

The next letter, which commences a regular and systematic defence of the author's Dissertation on the three first Canonical Gospels, is employed in examining the various methods used by the Remarker to represent Mr. Marsh's hypothesis in an odious light, and persuade the reader that it is not to be '*commended*.' These positions are as follow:—1. Vanity in the author, on having discovered it. 2. That the hypothesis is of easy invention, and consequently has little merit attached to it. 3. That it is not probable, or consistent:—nor, 4. is it simple. 5. That it is a degradation of the evangelists, by making them 'mere copyers of copyists, compilers from former compilations, from a far-

rago of Gospels, or parts of Gospels, of unknown authority.' *Lastly*, That this hypothesis is inconsistent with inspiration; that is, with the inspiration which the Remarker has thought proper to adopt. What is urged on this head we transcribe.

'Now, sir, your notions of inspiration may be best collected from that part of your pamphlet, which relates to apparent contradictions, or, according to your own words, to "differences in the minute circumstances attending upon the facts." In order to explain such differences, you make the following supposition in the following words; that "the evangelists were left in such to their own recollection, and to the common variations of memory amongst men." You allow therefore, in certain cases, an absolute suspension of supernatural aid, whereas my hypothesis, though it excludes verbal inspiration, admits a never-ceasing superintendence to guard the evangelists from error. Instead of blaming me therefore, you ought to take blame to yourself. Besides, if we admit, that the same evangelist was inspired in some cases, but not in others; if we say, that in one place he was exempted from the danger of mistake, but abandoned in another to his own recollection, we shall involve ourselves in difficulties, of which you are not aware. You will not find it an easy task to draw the boundary line, and to say, thus far inspiration *did* extend, thus far it *did not*. Further, if in those places, where we are pressed by our adversaries, as in the case of apparent contradictions, we assert, that the evangelists were left to the common variations of memory, our adversaries will claim the same privilege, in regard to those passages, with which we endeavour to press them in our turn. But I forbear to push this subject any further; and I will conclude with observing, that, if my hypothesis does not agree with such notions of inspiration, I hope this want of agreement will not be considered as a blemish.'

P. 16.

In the fourth letter, Mr. Marsh begins with observing it as a fact, that his assailant has totally mistaken the ground upon which the hypothesis is founded, and that nothing can affect it till the following propositions are proved.

'1. Either that I was guilty of error in my observations on the numerous and manifold appearances in the verbal harmony of the three first Gospels;

'2. Or that my hypothesis will not account for those appearances;

'3. Or that some other hypothesis affords as good, or a better solution of them.'

P. 19.

As, however, nothing has been alleged to establish them, Mr. Marsh infers that his hypothesis is no more affected than if the Remarker had never written.

The fifth letter opens with recapitulating the last position, and observing on it that the controversy might here close; but lest the Remarker should be dissatisfied at an argument grounded solely upon what he has *not* done, Mr. Marsh proceeds to consider what he *has* done. With this view, he begins with pointing out 'a grand error which pervades the whole series of his

antagonist's Remarks, he having taken it for granted that the hypothesis proposed required *historical evidence*; whereas the *main* proof of its truth, as the term hypothesis implies, must be of a different description.\* Whence it follows, that an argument proceeding from a false supposition cannot come to a right conclusion.—And here we cannot help concurring with Mr. Marsh; for to us it appears, that the Remarker could only have made good his point by showing where the hypothesis was defective in its aim, or where, in using it as the test proposed, there had been aught of vicious argument in the application. The authoritative declaration of the Remarker—"I deny the position, that testimony can be alleged for *any* part of it"—is unanswerably repelled; and the intimation, that the Remarker wrote 'by way of caution to students in divinity,' not ill retorted. After pointing out other misrepresentations and inaccuracies, and particularly in reference to the Απομνημονεύματα των Αποστόλων—some important observations on which are comprised in the note below\*—Mr.

\* "I will try however to crowd into the compass of a note some reasons, which may induce you at least to doubt, whether the Απομνημονεύματα quoted by Justin were our four Gospels. First, απομνημονεύματα, though of the plural number, denotes in all other instances, of which we have any knowledge, not several works, each written by a different person, but simply *one* work. Thus we not only read of Εναφώντες Απομνημονεύματα, which are still extant, but of Πτολεμαίου Απομνημονεύματα, &c. as you may see in H. Stephens. When Justin therefore quotes τῶν ἀποστόλων ἀπομνημονεύματα, we should argue from analogy, that he meant likewise a *single* work, to which the apostles in general had contributed. Secondly, if Justin had departed from the common use of this title, and had meant to describe four different Gospels written by four *different* authors, two of whom were not apostles, he would surely not have adopted the title τῶν ἀποστόλων as applicable to all four: he would not have used the title "memoirs by the apostles," if only two out of the twelve were concerned in drawing them up. He says indeed in one place in his dialogues with Trypho, that the memoirs were drawn up ὑπο τῶν ἀποστόλων καὶ τῶν ἐκείνους παρακολουθήσαντων: but "memoirs drawn up by the apostles, and the attendants of them" (for you must not neglect the article) can never mean Gospels written by *two* apostles, and *two* attendants of apostles, whereas the title is well adapted to a single work drawn up by the attendants of the apostles from their communications. With regard to the passage of γὰρ ἀποστολὴ ἐν τοῖς γνησίοις ὑπ' αὐτῶν ἀπομνημονεύμασιν, ἃ καλεῖται εὐαγγέλια, οὕτως παραδεδειγμένον; it must be observed, that though Justin has so frequently quoted the ἀπομνημονεύματα, this is the *only* passage in all his works in which we find the addition ἃ καλεῖται εὐαγγέλια. Even here it is an excrescence, as every one must perceive who reads the passage (p. 96, ed. Thirlby); and it looks so like a marginal gloss, which has crept into the text, that no critic will rely on it. But even if it be genuine, it will not prove that Justin meant the four Gospels of St. Matthew, St. Mark, St. Luke, and St. John: for he has not mentioned the name either of Matthew, or of Mark, or of Luke, throughout all his works; and where he has mentioned the name of John, he has mentioned it only when he quotes the Apocalypse, but never when he quotes the ἀπομνημονεύματα. Surely he would not have acted thus, if he had used our four Gospels. If, when he quoted from the Revelation of St. John, he thought proper to name the author, he certainly would have done the same with the Gospel of St. John. In fact, it is Justin's constant practice to name the author from whom he quotes: and if you consult his numerous quotations from the Old Testament, you will find that he does not content himself merely with saying, as is written by the prophets, or by the prophet, but that he adds by *what* prophet. If then the quotations from the ἀπομνημονεύματα, which correspond to passages in St. Matthew's Gospel, for instance, had been really taken from that Gospel, he would have added τῷ Ματθαίῳ, and not τῶν ἀποστόλων. If he

Marsh concludes this letter, by giving notice that his next shall be devoted to his opponent's hypothesis, which accordingly is thus stated.

\* You suppose that, where the evangelists record the speeches of Christ, their verbal agreement in some places, and want of verbal agreement in others, may be explained on this principle, that two or three writers in reporting a speech will sometimes agree, at other times disagree in words, according as they have remembered or forgotten the precise words used by the speaker. That I may do justice to your opinion I will quote your own words. Speaking of the evan-

was so accurate in the names of the prophets, it is incredible that he should have been so negligent about the names of the evangelists, if he had used our four canonical Gospels. The expression therefore, *ἃ καλεῖται εὐαγγέλια* (were it genuine) would prove nothing more than that Justin added a term, which was then (for it was not so in the first century) become synonymous to *ἀπομνημονεύματα*. 3dly, Justin is extremely accurate as to the words of his quotations. I have collated many of his quotations from the Septuagint, and have found a very exact coincidence with the text of the Codex Vaticanus, which is known to contain more of the ante-hexaplarian text, than the Codex Alexandrinus. Nay, he is a precise verbal critic; for he notices even differences in the words, where there is none in the sense, between the Septuagint and other versions. For instance, having quoted (p. 404, ed. Thirlby) the following words of Psalm lxxxi. *ὑμεῖς δὲ ὡς ἄνθρωποι ἀποθνήσκετε, καὶ ὡς εἰς τῶν ἀρχόντων πίπτετε* from one version, he adds that the passage runs thus in another, *ἰδὺ δὲ ὡς ἄνθρωποι ἀποθνήσκετε, καὶ ὡς εἰς τῶν ἀρχόντων πίπτετε*. Here there is no difference, except between *ὑμεῖς δὲ* and *ἰδὺ δὲ*, which is merely verbal. If then Justin was so singularly attentive to the words, in the Psalms, and in the prophets, we may certainly conclude, that he was not inattentive to the words of the *ἀπομνημονεύματα τῶν ἀποστόλων*, and consequently, that his quotations from these memoirs, if they are the same with our four Gospels, will be found nearly word for word in our four Gospels. But the fact is the very reverse: for though more than seventy passages of our Gospels have been discovered as corresponding in sense to his quotations, there are very few indeed which have any thing like a verbal coincidence. The common evasion, to which you likewise have recourse, that Justin quoted loosely and from memory, will not do: for we know how precise he was in regard to the writings of the prophets, and it would be absurd to suppose him less accurate in regard to the writings of the apostles, which he must have been, if he quoted from St. Matthew. Besides, I have observed, that when Justin quotes the same passage of the *ἀπομνημονεύματα*, in different places, and differs in both places from the words in our Gospels, he still agrees with himself. Thus in his Dialogue with Trypho (p. 303, ed. Thirlby) he quotes a passage from the *ἀπομνημονεύματα*, which is to be taken from Mark viii. 31. a passage which ends with *καὶ ἀποκτανθήσεται, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται*. Instead of these words Justin has *καὶ σταυρωθήσεται καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται*: and when he quotes the passage again (p. 352) he again quotes it with these words. Lastly, Justin has quoted, from his Memoirs of the Apostles, what does not exist either in sense or in substance, in any of our four Gospels. He says in his Dialogue (p. 331) speaking of the baptism of Christ, *κατελθόντος τῷ Ἰησοῦ ἐπὶ τὸ ὕδωρ, καὶ πυρὸς ἀνέφθη ἐν τῷ Ἰορδάνῃ, καὶ ἀναδύντος αὐτοῦ ἀπὸ τοῦ ὕδατος, ὡς περιεραν τὸ ἅγιον πνεῦμα ἐκτείνῃ ἐπ' αὐτὸν—γράψαν οἱ ἀπόστολοι* (N. B. The passage is here pointed as by Thirlby). Justin then has mentioned a circumstance relative to the baptism of Christ, of which no trace is to be found in any of our four Gospels, that "when Jesus descended into the water a fire was kindled in Jordan." This quotation therefore Justin must have taken from some other work. And whence should he take it but from the work to which alone he appeals? We might have safely inferred therefore that he took it from the Memoirs of the Apostles, even if he had not mentioned his source. But the addition of *γράψαν οἱ ἀπόστολοι* puts the matter out of doubt; for this expression is too closely connected with the whole sentence, to admit of being restricted to the latter clause alone.

gelists as historians, you say, "Our historians are of a different description: they are those who are labouring to report accurately the speeches and discourses of another; in which case even common historians would endeavour to preserve the exact sense, or, as far as their memory would serve them, the same words. In seeking to do this, it is not to be wondered at that two or three writers should often fall upon a verbal agreement; nor on the contrary, if they write independently, that they should often miss of it, because their memory would often fail them. With regard to the sacred writers it is natural to suppose them studious of this very circumstance," &c.' p. 33.

Upon which Mr. Marsh observes, that, 'as all this is mere conjecture, it seems superfluous to confute what no argument is offered to support;—but,' adds he, 'lest you should think that it *may* be true, I will endeavour to show you that it cannot be true.' What Mr. Marsh here adds is extremely well put, and reduces the Remarker to this predicament:—

'You yourself, after all the clamour which you have raised against my hypothesis, are obliged to adopt an opinion, which bears some resemblance to it. You are forced at last to admit a "common document," though in order to have the appearance of differing from me, you contend, that this common document was no other than "the preaching of our blessed Lord himself." Is not then the preaching of Christ himself an original document according to *my* hypothesis? Most assuredly it is. There is indeed one material difference between us, that according to my hypothesis the preaching of Christ was committed to *writing* from communications made by the apostles, whereas according to your hypothesis, it was abandoned to the uncertain vehicle of *oral tradition*. According to *my* hypothesis, the preaching of Christ was rescued from those fluctuations, which are the unavoidable consequence of mere verbal repetition; whereas according to *your* hypothesis nothing short of a perpetual miracle could have rescued it from corruption. The objection therefore, which you have made to my hypothesis, "that it is not to be commended," might certainly be retorted on your own: but as this is not the method of discovering the truth, I shall proceed with a critical investigation of it.

'I have already stated *one* material objection, which your conjecture in regard to verbal repetition has certainly not removed. But there is another objection of equal magnitude, namely, that Christ delivered his discourses, not in Greek, but in Syro-Chaldee, or, as is commonly said, in Hebrew. Consequently the recollection of the words used by Christ could never have occasioned the verbal agreement of *Greek* Gospels. Of this objection you were likewise aware; and in order to remove it, you felt yourself again compelled to follow my example, and to adopt the supposition of a *Greek* translation of the Hebrew prototype. But here too you were resolved that there should be *some* difference between us; and you will no more allow that the *Greek* translation was committed to writing (namely, when it was first made) than the Hebrew original. Your hypothesis therefore, corrected and amended, and stated at full

length, is as follows: that before St. Matthew, St. Mark, and St. Luke, composed their Gospels, there existed *an unwritten Greek translation of an unwritten Hebrew prototype*; that this unwritten translation was impressed on the memories of the evangelists; that in some cases they recollected the precise words of the translation, in other cases only the substance; that when any two recollected the precise words in the same place, they related the same thing in the same words; but that when this two-fold recollection of the words was wanting, they related the same things in different words. This, sir, I apprehend is your meaning, though you have not expressed yourself so fully or so clearly as might be wished.

‘But though your hypothesis is in itself almost incredible, since an unwritten translation of an unwritten prototype, containing the speeches, discourses, and parables of Christ, can hardly be supposed, yet I will wave all objections on the score of improbability, and try it by that test, which must finally determine whether an hypothesis on the origin of the three first Gospels be true or false.’ p. 35.

It must be confessed that the instances here brought, as tests, place the Remarker’s hypothesis in so awkward a situation, as induces Mr. Marsh to hope that—since his opponent has already admitted the existence both of a common document and of a Greek translation—the period is not far distant when he will allow that *both the original and translation were rescued from the fluctuations of verbal repetition, and committed to writing*. ‘Then, too,’ he concludes, ‘I hope that you will do justice to my hypothesis, and acknowledge that there was no necessity to write against it, by way of caution to students in divinity.’

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ART. XIII.—*Essays and Notes on Husbandry and Rural Affairs.*  
By J. B. Bordley. 8vo. 10s. 6d. Boards. Philadelphia. Imported by Mawman.

MR. Bordley, retiring from public employments, engaged in husbandry, and learnt by experience—probably, as usual, dear-bought experience—somewhat of the practice, and ascended to the principles, of his art. By degrees he deviated from common routine, and has in this volume communicated the result of his inquiries. After an attentive examination, we suspect that they will not add to the knowledge of the experienced husbandman in the Old World; yet we look at it with respect, as the *primitia* of rural knowledge from the New. We have had information on this subject in the travels of Weld, Liancourt, and others; but we believe that this is the first separate publication on husbandry that has been imported from America.

The first six articles relate to the rotation of crops, with designs for a grain-farm and a farm-yard. We find not, in this part of the work, any important information, applicable to this country, of which our intelligent farmers are not possessed;

and Mr. Bordley has certainly not been well informed of the later experience respecting the rotation of crops in this country. The designs of the grain-farm, &c. are by no means suitable to our climate. The husbandry recommended in this volume is peculiarly clean and neat, and in these respects merits our commendation.

Clover, as one of the rotation crops, is particularly noticed; and the management, as well as the collecting and separating the seed, explained at some length. In this country we are equally partial to clover; but much of the seed has been hitherto imported—at least it was so, in a large proportion, previous to the war. Beans, in our author's farm, are drilled, not dibbled.

'New practices in the culture of maize and wheat' are not of importance in this country, since these grains are seldom sown together, as in Maryland. Hemp is stated to be a profitable crop; and repeated crops are raised, though 'a due quantity of manure' is slightly mentioned as necessary. We shall add two short remarks, in our author's own words.

'My hemp harvests at Wye in Maryland were always after those of wheat, and before seeding winter grain. In England they interfere with the grain harvests. Between water-rotting, daily as it is pulled, and the spreading it in fields to rot, is all the difference in the world: the former is dispatched in a few days: the latter requires careful turning once or twice a week, for a number of weeks; and then is found straggling or tangled: but with attention it is gathered up and the stems are placed in order. In America, hemp and flax are commonly dry before they are spread to be dew-rotted. If spread before the last of September, they become sun-burnt, red, harsh, and dead.

'Mr. Young speaks of a piece of ground at Hoxne in Suffolk, England, which has been under crops of hemp for seventy successive years.' P. 126.

'The operation called rotting of hemp, ought to avoid every tendency to rot or ferment the plant. Water when pure and lively does not rot, but it dissolves a viscous gummy substance which had bound the fibres of the bark together and to the body of the plant. The purest water is the best dissolvent of such viscous substances. I have seen hemp which had been rotted in stagnant dirty water; the appearance whereof was bad. The hemp I rotted in clear tide-water had a light straw colour. I see no reason for apprehending damage to the bark or firm part of the hemp, if it remains in the running or live water a week after it is proved to be enough soaked for breaking and dressing. It probably would be freer from the gummy matter, and would break and hackle much easier and better, without being at all weakened. But, let experiment be made! When the bed of hemp in clean live water is enough, let a part remain in the water a day or two longer; another part two or three days, &c. that we may see the effect of its being continued in the water till different periods

after its bark is commonly enough for being stripped. The water must be alive, not stagnant. Experiments carried on progressively till in the extreme, have their use.

A Mr. Antil says, if hemp is put into stagnant water, it will be enough in four or five days: if in running water, in three or four days: which strongly implies the superior dissolving power of live water, and that the operation effects solution, not rottenness.  
Pl. 132.

Hemp, on our author's farm, scarcely ever suffered from drought; and it never required weeding, except when sown thin for producing seed. Several remarks of importance occur in this part of the work, which merit the attention of those who cultivate hemp.

The subject of farm-yard manure is judiciously treated; yet we are not very partial to the confinement of cattle here recommended, and would sacrifice the manure they thus afford for the healthier improvement they would attain in a more natural situation. Our author, however, is warm and eloquent in favour of soiling rather than pasturing. The barns and cattle-stalls are well contrived; but the construction of the former against banks is not suitable to a damper country. It is designed in America to save the expense of walls and covering; for the barns are in this way raised two or three stories.

The observations on cattle, sheep, and hogs, are in many respects judicious, but offer nothing particularly interesting to the English grazier. Much is trite and common-place, and which to an author better acquainted with husbandry would not have appeared sufficiently interesting to insert in a volume. Our author prefers potatoes, as a fallow and feeding crop, to maize; and is warm in his recommendation of permanent live fences. This is political and prudent; for fire-wood begins already to be scarce in the cultivated parts of the New World. Treading wheat, instead of thrashing, is said to be indispensable in America, where the wheat moth-fly abounds. The thrashing-mill would be equally effectual, as equally speedy; but this instrument is scarcely known in America. The management of horses in treading, and indeed the whole of the operation here detailed, is to us new and curious: it is, however, too extensive for an extract.

Some experiments are registered in Mr. Marshall's method, but they are too few to afford any decisive practical conclusions. 'Thoughts on the nature and principles of vegetation' offer no very important remarks; yet we shall select a few observations on soils.

'I know of no soil incapable of producing useful plants. We have a poor earth, a whitish clay, which though of a fine grain and not hard appears remarkably dry, at times when you would expect it should shew considerable moisture. Oaks and chesnuts growing on

it are all scrubs; but pines grow to some height and size. The pine-tree has a noble tap root. There is also as bad an earth which contains much of a rotten stone or granules of an imperfect ore; and another hungry looking soil, called black-jack land: it is sandy, gravelly, or clayey, topt with a poor diminutive grey moss. On this grow chiefly small scrub oaks; and in a soil something better, grow oak bushes four or five feet high, loaded with acorns. Common clay I have known to grow strong plants: in one instance dug up from two feet deep in the autumn, it was in the next spring sown with melon seeds; in another instance, the clay was turned out from four feet depth in digging a cellar, and two years afterwards the hillocks, as formed in turning the clay out of barrows, were sowed with melon, cucumber and cimblin or squash seeds. In both instances, eighty miles apart, the growth and duration of the plants were excellent. Probably the food to these plants, which have not much of a root, was nearly altogether from the atmosphere.

• When it is asked if there are any plants which will grow perpetually in the same soil; and what are they? it may be answered, grass will; and that hemp seems likely to give perpetual, or at least repeated crops for many years on the same ground a little manured. It is on the contrary a prevailing opinion that flax cannot be continued crop after crop, on the same ground, with all the manure and culture that can be given it. But who has experienced it? I grew hemp twelve years on the same ground, two acres, without manuring in the time; and the failure was very little. The ground had been previously well manured; and it had a few intervals of rest: only a year at a time. Maize and tobacco impoverish ground greatly; as it seems much from a clean cultivation exposing the soil, fresh and fresh, to a powerfully exhaling sun with but little of shade from April till September. But I have known ground cultivated constantly in tobacco, many years; being frequently manured, P. 271.

Wheat, it is remarked, is often rusted around a berberry-bush: the fact is singular; though the conclusion, that the disease may proceed from the acid sharp effluvia, is unfounded. Under chesnut-trees and the red oak, scarcely any plant thrives; under the locust-tree, the black walnut, and native black mulberry-trees, every thing seems to flourish; though the influence of the first is by far the greatest—the pods and leaves of which are said to have the effect of the humble annual, the Magothy-bay bean. Ginseng grows only in shady grounds, in close forests; maiden-hair exclusively in the shade, where the sun never shines; and snake-wood only in forests. Maize, it is observed, grows chiefly in the night. The effects of manure, in exciting the ground and exhausting it, as farmers suppose, are more properly explained by its exhaustion from repeated crops; for, when once manured, it is expected to produce for a period too indefinitely limited. The American farmers plough their orchards, and procure crops of potatoes, clover, and corn. They think ploughing improves the bearing of the trees; and perhaps with reason. Some curious remarks on the moth-fly and Hessian-

fly are added, which are, however, chiefly important to our trans-Atlantic brethren.

It must have occurred to the reader, that these subjects are in general independent of each other; and, indeed, it appears that many parts of this volume have been published at different times, as containing separate essays. The subject of the next article is 'Necessaries,' the first section is entitled the 'Best product of land: best staple of commerce.' It was published in 1769, when some philosophers recommended the culture of the vine and mulberry-tree in America, for the production of wine and silk, that, by the cultivation of corn, they might not interfere with what was then considered as the British staple, bread. The essay shows the author to be an able and judicious politician. His arguments are, even at this time, of value, and more of a general than a local nature; but they would lead us into too extensive a digression.

On the subject of family salt we find also some valuable observations relating to the manufacture of this article, but no very material additions to what Dr. Brownrig and lord Dundonald have taught us. The following remarks on butter deserve the notice of our dairy-women.

' Butter is the better for having never been in water, or at all wetted, even in clearing it from butter-milk. If with slow motion for mixing it with very pure fine salt, and slowly pressing out the butter-milk, the butter be never touched with water, but instead of cooling it with water, ice be placed round and under it, so however as not to wet it, and all this be done rather on a cold marble table, the butter may be expected to be greatly superior, in colour, in closeness, and in flavour. But it ought not to be beat, nor even pressed or squeezed with a quick motion. Every motion ought to be slow, in making butter. For getting out the butter-milk, sprinkle it with very fine salt, and after gently mixing it in, let it stand a while before the fluid is to be discharged. It is said, there is no making fine paste, but on marble tables; which are cleaner, sweeter and cooler than any wooden tables; and that French pastry-cooks use marble. The reasons are as strong for nice butter-makers using marble. A slab of polished marble, on a stout oaken frame, may be first made cold with ice; and a drawer close under the slab, filled with ice, would continue the cold, whilst the butter is cleansing.' P. 333.

Rice, it is observed, will grow as far north as Susquehanna, even in the dry sandy soil of Annapolis, and in the loamy soil of South River near Annapolis; yet, it is added, this plant best loves a moist soil. The article of 'country habitations' is to us unimportant; and the 'observations on ice-houses' do not add to our knowledge on the subject.

We next meet with an essay on the commerce and manufactures most suitable to America. The author recommends the cultivation of corn, but advises at the same time the commence-

ment of the more useful and necessary manufactures. The following facts cannot be too early stated, or too generally known. The event which will give activity to this new circulation is perhaps not very distant.

‘What if to the bread wanted by some countries, which is at present supplied by Poland, America and Barbary, one or two great additional sources of it should be opened? How would the husbandry and the income of our country be affected by it? Would there not be then felt a want of manufacturers, consumers of bread who make none, yet who would preserve the value of the produce of our husbandry by such consumption, and furnish other necessities and comforts from their various occupations? There is reason to believe that yet a little while, and the productions of the countries on the Nieper and the Danube will rush through the Straits of Constantinople into the Mediterranean, and thence into all Europe. The wheat of the Ukraïn, hitherto shut up by the Turk, sells at 1*s.* to 2*s.* sterling a bushel. The countries so shut up also abound in cattle, hemp, tobacco, &c. which are to be conveyed through these straits to a market new and important to those countries; which articles will greatly interfere with and cheapen the produce of our country. The Banat is said to be by far the cheapest country in Europe, in all necessary productions, meat, bread, wine, fruits, &c. The culture of rice was introduced there by the late emperor with great and increasing success. Prices in the vicinity of Tybiscus river are in sterling, as follow: wheat at 17*d.* an English bushel; rye 12*d.* barley 7½*d.*; hay in towns, 10*s.* a ton; in the country, 3*s.* a lean ox 40*s.* to 50*s.* a cow 30*s.* to 45*s.* (cattle are dearer than grain, because they are readily driven to market: they are driven by thousands annually, from the Ukraïn, through Poland into Silesia and Germany) mutton, 1*d.* a lb. beef, from 1*d.* to 1½*d.*; pork, 1½*d.*, to 2*d.* wine, 45 gallons new, in a good vintage, 7*s.* to 42*s.* according to quality; rent 2*s.* 6*d.* to 4*s.* the English acre; and all this cheapness we presume is owing to the want of a passage through the Straits of Constantinople, to foreign markets—the very markets hitherto supplied by Poland, America and Barbary. The Turk is to be forced by the Czarina and the emperor to suffer a passage through those straits: it already has been of late nearly accomplished.

‘You say the above events are problematical, or at a great distance of time: but there is one of a different nature and very influential in the argument which is more certain and nearer at hand. With the improvements in government, which the philosophical spirit of modern times is producing, the condition of mankind will be bettered, and in no circumstance will it be more perceptible than in their greater skill in all the arts, as well in agriculture as others. Then will France be fully equal to supply her own demands for wheat, and Spain and Portugal will be so in no long time.’ P. 379.

‘Potatoe-spirit and beer’ are subjects which furnish to us no subject of particular importance; and ‘the diet in rural œconomy’—in other words, cheap feeding—is one in which we have unfortunately of late been too much interested. Some

useful facts in gypsum manure are next collected from answers to queries; and these are generally in its favour.

'Outlines of a state society for promoting agriculture' do not admit of abridgement.

The volume concludes with various notes and intimations, chiefly miscellaneous, and in general of local importance only. Many of them, however, afford curious information, which might be useful even on this side of the Atlantic; and some have been imported from England. These little hints are very entertaining as well as instructive; but our limits will not permit us to copy them, for our article is already too much extended. Our only apology for this extent is, that the work, from its title, and apparently local connexion, might have been overlooked by the European reader, if its different contents had not been pointed out with some care.

ART. XIV.—*Lectures on the Gospel of St. Matthew; delivered in the Parish Church of St. James, Westminster, in the Years 1798, 1799, 1800, and 1801. By the Right Rev. Beilby Porteus, D.D. Bishop of London. 2 Vols. 8vo. 13s. Cadell and Davies. 1802.*

IN the spring of the year 1798, the very unusual phenomenon was presented to the metropolis, of a bishop giving a course of lectures on parts of the holy scriptures—a phenomenon, however, which continued for the three succeeding years. The parish-church which his lordship made choice of for this purpose was in the centre of the fashionable world; and it became the rage with people of this class to attend his lectures. The church was consequently crowded; and, during the continuance of the three courses the attendance was regular. The lecturer availed himself with the greatest propriety of this favourable opportunity, for explaining many of the most important truths of religion to those in whose dissipated circles it seemed to have been almost forgotten, and for impressing on their minds a due sense of their present and future condition. The attacks that had lately been made by infidel writers on Christianity formed the chief motive that impelled his lordship to this novel undertaking; and the season of Lent was purposely selected, that, if possible, a proper veneration also might be revived to that season of peculiarly ascribed sanctity. To the first motive no possible objection can be urged. In no place does a bishop appear with greater advantage than where he can explain to his flock the truths of Christianity: but we see no reason why it should be thought of importance to recall into notice a season set apart by superstition, preserved by popery, and retained rather in compliance with the customs of the times than from a sense of

any peculiar sanctimony, by the first reformers. Lent is fallen into disuse: and as there is no foundation for it whatsoever in Scripture—and it is known in catholic countries to be productive of idleness and vice, rather than of godliness, industry, or virtue—we are by no means concerned at the general neglect of it, or the apparent impossibility of establishing it again in countries adhering to the protestant faith. We see no foundation for terming the season (as his lordship does) *a holy season*; nor of the use, at this particular period, ‘of giving some little pause and respite to the ceaseless occupations and amusements of a busy and a thoughtless world.’ If the seventh day be properly employed, enough of respite is already given to industry and the idle vanities of fashionable life; while *that* people will in general be found most indolent and most dissipated who are most taken from their labour under the pretext either of a feast or a fast.

We are willing to believe that many excellent effects have flowed from this excellent prelate's labours: if they have not, the fault must have been in the hearers, not in the lecturer. The example, thus set from one of the chief sees in England, cannot be too much recommended; and if in every diocese the bishop were thus to devote six weeks or two months in every year to lectures upon the Scriptures, there cannot be a doubt that an additional attention would be very generally called to those much-neglected books, and the most effectual bars would be presented to the inroads of infidelity. If, indeed, the minister of every parish would in this manner devote a certain period of time to such a mode of instruction, there cannot be a doubt that his flock would receive much greater edification than from desultory sermons; and it is with the utmost pleasure we can recommend to their imitation the style, composition, and arrangement, of the discourses before us. His lordship may be thought, perhaps, a little more violent than necessary in the language he employs against the advocates for infidelity. Their publications may appear to him ‘most offensive and impious—the most impious and blasphemous publications that ever disgraced a Christian country—coarse and blasphemous publications to disseminate vulgar infidelity.’ Yet, in the use of such expressions, there is danger that the ignorant may suppose his lordship willing to remove the effect of ‘these pestilent writings’ by the arm of the flesh, in conjunction at least with the power of argument. Allowance, however, should be made for this occasional warmth of expression, from the noble zeal that animates his lordship in his own religious profession; and the language should at least be compared with the conduct of the speaker. ‘I have strongly exhorted’ (says he) ‘all those who are under my superintendence to exert themselves with zeal and with vigor in defence of their insulted religion; and I think it incum-

bent on me to take my share in this important contest, and to show that I wish not to throw burdens on others of which I am not willing to bear my full proportion.' The zeal then and vigor which his lordship recommends are not to be exerted in the abuse of an antagonist—in calling down fire from heaven, as the prejudiced apostles would have done, to resent the injury offered to their master—in applying to the arm of temporal power in a cause which on both sides ought to be vindicated by the arm of the spirit alone, as expressly stated—but in a display of Christian love, and by the example of Christ himself; and where these are exerted, we can have no doubt to which side the victory will incline. We cannot hesitate to believe that the cause of Christ, supported by mildness and argument, and not by force or fraud or passion, will in the end prove triumphant.

On this account we should conceive that in the pulpit the names of D'Alembert and Voltaire, and descriptions of other deistical writers, might have been omitted; and particularly so, as, in examining all the passages where the subject of infidelity and infidel writers is introduced, we do not find one in which any allowance is made for the situation in which those writers were placed, nor any reprobation of that abominable system of fraud and superstition (falsely represented to them as the genuine Christian religion) which it was the chief aim of those writers to undermine. Providence does not admit of the use of the worst means in this world without the production of some good end, although that end be concealed, and far beyond the thought and intention of those who constitute the instrument employed. The arms of idolaters corrected the sins of the Jews; the ribaldry of the infidel chastised the intolerance of puritanical or superstitious Christians;—the Augean stable of popery remained to be cleansed; ignorant priests, idle monks, dissolute prelates, held a vast kingdom in subjection: to expose their follies and their vices, the keen sarcasms of a Voltaire were perhaps better adapted than the elegant taste and pure mind of a Porteus.

The Lectures are confined to the Gospel according to St. Matthew; but they are not delivered in a dry didactic manner, commenting upon each verse, or indeed confined to separate chapters. The Gospel of St. Matthew is the basis of the Lectures; while the lecturer allows himself occasionally a much wider field of discussion, throughout the whole extent of which he has—

— These four objects principally in view:

- \* First, to explain and illustrate those passages of holy writ which are in any degree difficult and obscure.
- \* Secondly. To point out, as they occur in the sacred writings, the chief leading fundamental principles and doctrines of the Christian religion.

‘ 3dly. To confirm and strengthen your faith, by calling your attention to those strong internal marks of the truth and divine authority of the Christian religion, which present themselves to us in almost every page of the Gospel.

‘ 4thly. To lay before you the great moral precepts of the Gospel, to press them home upon your consciences and your hearts, and render them effectual to the important ends they were intended to serve; namely, the due government of your passions, the regulation of your conduct, and the attainment of everlasting life.’ Vol. i. p. 23.

In the first lecture is given a short account of the Bible, in which the character of each separate work is admirably delineated, and an exhortation is made which we should be happy to impress most strongly upon all our readers.

‘ They who have much leisure should employ a considerable share of it in this holy exercise, and even they who are most immersed in business have, or ought to have, the Lord’s day entirely to spare, and should always employ some part of it (more particularly at this holy season) in reading and meditating on the word of God. By persevering steadily in this practice, any one may, in no great length of time, read the Scriptures through, from one end to the other. But in doing this, it will be advisable to begin with the New Testament first, and to read it over most frequently, because it concerns us Christians the most nearly, and explains to us more fully and more clearly the words of eternal life. But after you have once gone regularly through both the Old Testament and the New, it may then be most useful, perhaps, to select out of each such passages as lay before you the great fundamental doctrines, and most essential duties, of your Christian profession; and even amongst these, to dwell the longest on such as express these things in the most awful and striking manner, such as affect and touch you most powerfully, such as make your heart burn within you, and stir up all the pious affections in your soul. But it will be of little use to read, unless at the same time also you reflect; unless you apply what you read to those great purposes which the Scriptures were meant to promote, the amendment of your faults, the improvement of your hearts, and the salvation of your souls.’ Vol. i. p. 25.

We do not scruple to add, that the meanest cottager, who will thus determine to make the Bible the object of his daily attention, who will read it regularly through—which he may very well do once in every year—and who will combine frequent and serious reflexion with what he reads, will attain a degree of knowledge and wisdom in the most important pursuits of human life, far superior to that of the most renowned sages of antiquity. To such perusal he must, however, bring a mind willing to be instructed in the momentous truths delivered, and chastised from all bias to particular opinions; for the experience of ages teaches us that multitudes use the divine volumes, not to perfect themselves in the truth, but to confirm themselves in pre-conceived and erroneous opinions.

The second lecture is introduced with a short account of St. Matthew and his Gospel. The difficulties in the genealogy are slightly noticed; and it is justly observed, that, as no objections were made to it by the Jews—the best judges of our Saviour's family—the obscurities that have since arisen cannot be of any very important consequence to the impartial reader.

The journey of the magi forms the remaining part of the lecture, in which we were rather surprised to find some puerilities retailed, which, however dignified by the catholics, are scarcely admissible in a protestant pulpit. The former exalt the magi into kings, and appropriate a feast to them under that appellation. Their rank, however, can be but of little consequence; and, as the Scriptures have assigned them no kingly character, we cannot accede to his lordship's grounds for such a supposition. The star might perhaps be the shining light that appeared to the shepherds; yet prognostications from the appearances of particular stars and comets are worthy of but trivial notice in the present day; much less should we have expected a quotation by which the magi are intimated to have journeyed 'to present their offerings to the new-born god.' The heathen world admitted of new-born gods; but the magi were not involved in the same intellectual darkness. All we know of the affair is, that they prostrated themselves before the new-born *infant*, to whom, as to a king, they presented royal offerings. To this opinion his lordship accedes, after having enumerated several dreams of the ancients, which might better have been omitted. The concluding remarks are, however, more worthy of the subject, and tend, as they ought, to give us high ideas of our Saviour's character.

The third lecture is on the character of John the Baptist; which concludes with the very important remark, that repentance alone is not sufficient, and that John, the great preacher of it, pointed, as our only resource, to Him who taketh away the sins of the world. In the fourth lecture, the temptation of Christ is discussed. Our author rejects the idea of a vision, and insists upon the power of a great evil spirit, and the real transportation and discourse of our Saviour with that potent demon. We should have been glad if the opposite opinions of many eminent divines upon this subject had been fully investigated, as his lordship's interpretation of this extraordinary transaction does not appear to us by any means satisfactory. We were far more pleased with the fifth lecture, and the just view which is there given of our Saviour's miracles. The sermon on the mount occupies the two next lectures, in which the morality of the Gospel is enlarged upon, and its character delineated, in the most elegant and expressive terms.

The morality taught by our Saviour was the purest, the soundest, the sublimest, the most perfect that had ever before entered into the

imagination, or proceeded from the lips of man. And this he delivered in a manner the most striking and impressive; in short, sententious, solemn, important, ponderous rules and maxims; or in familiar, natural, affecting similitudes and parables. He shewed also a most consummate knowledge of the human heart, and dragged to light all its artifices, subtleties, and evasions. He discovered every thought as it arose in the mind; he detected every irregular desire before it ripened into action. He manifested at the same time the most perfect impartiality. He had no respect of persons. He reproved vice in every station wherever he found it with the same freedom and boldness; and he added to the whole the weight, the irresistible weight, of his own example. He, and he only of all the sons of men, acted up in every the minutest instance to what he taught; and his life exhibited a perfect portrait of his religion. But what completed the whole was, that he taught, as the evangelist expresses it, with authority, with the authority of a divine teacher. The ancient philosophers could do nothing more than give good advice to their followers; they had no means of enforcing that advice; but our great law-giver's precepts are all divine commands. He spoke in the name of God: he called himself the Son of God. He spoke in a tone of superiority and authority, which no one before had the courage or the right to assume: and finally, he enforced every thing he taught by the most solemn and awful sanctions, by a promise of eternal felicity to those who obeyed him, and a denunciation of the most tremendous punishment to those who rejected him.' Vol. i. p. 195.

The character of the centurion, whose servant was healed of the palsy, is the prevailing topic in the eighth lecture. The misery of slavery, and 'the danger of trusting absolute power of any kind, political or personal, in the hands of such a creature as man,' are pointed out with great energy; and the virtues which adorned the centurion's character give scope for many animated reflexions. The last, however, and with which the lecture concluded, will by no means meet with universal assent.

'— When we observe men bred up in arms repeatedly spoken of in Scripture in such strong terms of commendation as those we have mentioned, we are authorized to conclude, that the profession they are engaged in is not, as a mistaken sect of Christians amongst us professes to think, an unlawful one. On the contrary, it seems to be studiously placed by the sacred writers in a favourable and an honourable light; and in this light it always has been and always ought to be considered. He who undertakes an occupation of great toil and great danger, for the purpose of serving, defending, and protecting his country, is a most valuable and respectable member of society; and if he conducts himself with valour, fidelity, and humanity, and amidst the horrors of war cultivates the gentle manners of peace, and the virtues of a devout and holy life, he most amply deserves, and will assuredly receive the esteem, the admiration, and the applause of his grateful country, and what is of still greater importance, the approbation of his God.' Vol. i. p. 218.

The argument, from the man to the profession, can scarcely be allowed. It was not the office of our Saviour, or his apostles, to enter at all into an estimate of the honour of wordly distinctions, or the utility of wordly temporal functions. Wherever men were found with suitable dispositions, the preacher of the Gospel embraced them with the utmost cordiality: our Saviour associated with publicans and sinners, yet he did not dignify the profession of the one, nor indulge the vices of the other character.

In the ninth lecture, the instructions communicated to the apostles are commented upon with great precision; and the fairest appeal is made to infidels on the evidently inadequate means chosen by our Saviour, unless he had been assured of the divine assistance co-operating with their labours. In one part of our Saviour's address, his lordship finds 'a decisive proof of two very important doctrines—the existence of a soul distinct from the body, and of the continuance of that soul after death.' On these disputed topics his lordship is not content with delivering his own private judgement, but treats the opponents of it with an unjustifiable severity. Both of these doctrines, 'in direct opposition to this and many other passages of Scripture, some late writers have dared to controvert.' These doctrines, however, are not of very great importance to the Christian, who is fully assured, from the resurrection of Christ himself, that he also shall eventually be raised from the dead: and having no very clear notions of the state of the soul, either in the present or future stage of existence, he may be very well satisfied with leaving all discussions of its nature to the disputers of this world, and with looking forward for full conviction on such a topic to a period in which he will become capable of understanding it in a future life. The passage, too, which is supposed by his lordship to give such a decisive proof—namely, 'Fear him who is able to destroy both body and soul in hell'—requires a little more investigation than his lordship has condescended to give it; and however we might be inclined to favour his opinion, we should be very loth to rest the issue of the controversy upon this insulated text.

That there is a Providence watching over every individual of the human race, cannot be doubted; but the doctrine of a particular providence, in the general acceptation of the term, does not appear to us quite so 'plainly and clearly laid down' as to his lordship, who infers it from the passage in which our Saviour expresses the far greater value of his disciples in the sight of God than many sparrows. But if, in the thorny path of controversy, the assistance derived from these lectures be very small, we read with increasing pleasure and satisfaction the vindication of our religion from the charges of intolerance, blood-

thirstiness, and persecution; which is admirably drawn up in the comments on the words of our Saviour, that he is not come to bring peace upon earth, but a sword.

The tenth lecture treats on the sabbath, the *dæmoniacs*, and blasphemy against the Holy Ghost. On the first head, the right-reverend preacher steers in the due medium between the puritanic or Pharisaic observance of the sabbath-day, and the neglect of it in the higher circles of dissipated life. It will naturally be supposed by our readers, after they have been made acquainted with his lordship's opinion on the power of the devil, or prince of *dæmons*, that the belief in *dæmoniac* possession, or the actual influence of evil spirits over the bodies of men—entertained in former times, but now happily relinquished—is fully maintained. The reasons given for such belief are very trite and feeble; and, without noticing the grounds on which the contrary opinion is maintained, it is asserted 'that there can be no doubt therefore that the *dæmoniacs* were persons really possessed with evil spirits;' and Josephus is referred to, in proof that this case was not uncommon. The learned reader, who has perused Wetstein's note, and Farmer on the *Dæmoniacs*, will require a very different kind of investigation of this disputed topic. The blasphemy against the Holy Ghost is treated with more accuracy, and in a manner to relieve weak minds from the strange misapprehensions which have been occasionally entertained upon this subject.

The next three lectures treat on parables; and they are introduced by a very elegant and just description of the nature of parables in general. So numerous are beauties in these discourses, that it is difficult to make any selection. From the parable of the sower we shall select, however, the following observation on human-nature, whose—

'— imbecility and corruption, introduced into our moral frame by the fall of our first parents, is in some measure felt by all; but undoubtedly in different individuals shews itself in different degrees, and that from their very earliest years. Look at any large family of children living together under the eye of their parents, and you will frequently discover in them a surprising variety of tempers, humours, and dispositions; and although the same instructions are given to all, the same care and attention, the same discipline, the same vigilance exercised over each, yet some shall be, in their general conduct, meek, gentle, and submissive; others impetuous, passionate, and forward; some active, enterprising, and bold; others quiet, contented, and calm; some cunning, artful, and close; others open, frank, and ingenuous; some, in short, malevolent, mischievous, and unfeeling; others kind, compassionate, good-natured, and though sometimes betraying the infirmity of human nature by casual omissions of duty and errors of conduct, yet soon made sensible of their faults, and easily led back to regularity, order, piety, and virtue.' Vol. i. p. 313.

What is to be done then with those whose tempers and dispositions are naturally bad?

‘Let us then never despair. If we have not from constitution that honest and good heart which is necessary for receiving the good seed, and bringing forth fruit with patience, we may by degrees, and by the blessing of God, gradually acquire it. If the soil is not originally good, it may be made so by labour and cultivation; but above all, by imploring our heavenly Father to shower down upon it the plentiful effusions of his grace, which he has promised to all that devoutly and fervently and constantly pray for it. This dew from heaven, ‘shed abroad on our hearts,’ will refresh and invigorate and purify our souls; will correct the very worst disposition; will soften and subdue the hardest and most ungrateful soil, will make it clean and pure and moist, fit for the reception of the good seed; and notwithstanding its original poverty and barrenness, will enrich it with strength and vigour sufficient to bring forth fruit to perfection.’  
Vol. i. p. 317.

On the apparent indulgence of God to sinners—a point on which various Christians are apt sometimes to be much too querulous and impatient—among many excellent observations, the instance of the apostle Paul is brought forward with the greatest advantage.

‘That illustrious apostle was we know once, as he himself confesses, “the chief of sinners;” he was a fiery zealot, and a furious persecutor of the first Christians, breathing out continually threatening and slaughter against them, making havock of the church, entering into every house, and haling men and women to prison; and being, as he expresses it, exceedingly mad against them, he persecuted them unto strange cities, and when they were put to death he gave his voice against them. In the eye of the Christian world then, at that time, he must have been considered as one of the fittest objects of divine vengeance, as a persecutor and a murderer, who ought to be cut off in an instant from the face of the earth.

‘But the great Discerner of hearts thought otherwise. He saw that all this cruelty, great as it undoubtedly was, arose, not from a disposition naturally savage and ferocious, but from ignorance, from early religious prejudices, from misguided zeal, from a firm persuasion that by these acts of severity against the first Christians he was doing God service. He saw that this same fervour of mind, this excess of zeal, properly informed and properly directed, would make him a most active and able advocate of that very cause which he had so violently opposed. Instead therefore of an extraordinary act of power to destroy him, he visibly interposed to save him. He was in a miraculous manner converted to the Christian faith, and became the principal instrument of diffusing it through the world. We see then what baneful effects would sometimes arise from the immediate punishment even of notorious delinquents. It would in this case have deprived the Christian world of the abilities, the eloquence, the indefatigable and successful exertions of this learned and intrepid apostle, whose conversion gave a strong additional evidence to the truth

of the Gospel, and who laid down his life for the religion he had embraced.' Vol. i. p. 354.

With the thirteenth lecture the first volume is closed.—The second volume we shall return to at a future opportunity.

(To be continued.)

ART. XV.—*The Elements of English Metre, both in Prose and Verse, illustrated, under a Variety of Examples, by the analogous Proportions of annexed Lines, and by other occasional Marks. By Richard Roe. 4to. 5s. Boards. Longman and Rees. 1801.*

TO distinguish verse from prose by a satisfactory description of the respective properties of each, has always been found a difficult task; and in every language it is easy to find in the latter the measure attributed to the former; while, on the contrary, there are numberless verses perpetually composed, which, if not divided into distinct lines, would never be discovered by the reader to be intended for verse composition. It is common also to speak of rhythm and measure in prose; but no rules have hitherto been advanced by which these qualities can be definitively ascertained. Hence it is evident that there is an obscurity either in the subject itself, or in those methods of treating it which have been hitherto adopted. Under this impression, the writer of the work before us has with great ingenuity struck out a new path, which deserves at least the attention of; and may perhaps be pursued with great advantage by, the lovers of a well modulated composition. A foot is not, according to this writer, limited to any definite number of syllables in prose, though in verse it seldom exceeds that of four. The foot is the primary part of metre in language; and it is distinguished, according to the number of syllables it contains, into dissyllabics, trisyllabics, tetrasyllabics, &c.; and the imperfect feet, which frequently occur, are denominated, for the sake of conciseness, monosyllabics.

The number of syllables in every foot depends upon accent; and as all accents are equidistant—or so nearly so that they may be safely denominated equidistant—the foot, in every species of composition, is of equal length; and in deliberate reading takes up about two thirds of a second of time for its utterance. To reduce, therefore, any composition into its elements of feet, the author adopts the use of perpendicular upon horizontal lines—the perpendicular being placed under the accented syllable, and the horizontal uniting two adjacent per-

pendiculars, or continued through the whole length of the passage to be measured. Consistently with this rule the following sentence may be thus divided :

‘ It is scarcely credible to what de - gree  
 dis - cernment may be dazzled by the mist of pride.’

Here the syllables *scarce-*, *cred-*, *-gree*, *-cern*, *daz-*, and *mist*, are accented ; and consequently ascertain the foot ‘ *scarce-*’ to be a dissyllabic, ‘ *credible to*’ a tetrasyllabic, ‘ *-cernment may be*’ another tetrasyllabic, and ‘ *mist of*’ another dissyllabic.

As every foot is uttered in the same time, it necessarily follows, from the inequality in the number of syllables in it, that the syllables are of unequal lengths ; and the quantity of syllables becomes the next point of inquiry. These are distinguished into three sorts—the even, the long, and the short—whose nature will be seen by dividing the passages in which they respectively appear into their primary feet, and marking the lines of each syllable, from the intervals made on the horizontal line, by smaller perpendiculars. Thus let the two following lines be divided, according to the rule laid down, into feet :

‘ My banks they are fur-nish’d with bees,  
 Whose murmurs in - vite one to sleep.’

Having drawn the larger perpendiculars, examine next the syllables in each foot. Thus ‘ *banks they are*’ constitute a foot, of which the word *banks* occupying half the time of the whole foot. The two other syllables must be pronounced in the same space of time allotted to the word *banks* ; but these two syllables differ in the time assigned to each—the syllable *they* being pronounced shorter than the syllable *are* ; in consequence of which the interval of the former is marked with the smaller perpendiculars. ‘ *Murmurs in-*’ is a trisyllabic foot, consisting of even syllables ; as is the next foot, ‘ *-vite one to.*’

If the quantity of syllables were determinate and fixed, the scanning of a verse, according to this system, would be easily accomplished ; but, from their variation, a variation will also take place in the nature of feet, which may be short, long, inverted, or mixed. A short foot is produced when the accented

syllable is short, and its time is not compensated by the length of the other syllables; a long foot, when an unaccented syllable in it is long, and the time of the other syllables cannot be diminished in proportion to it. An inverted foot is obtained when, by the concurrence of an accented short syllable, and an unaccented long syllable, the time of the foot is preserved: A mixed foot, when by any mixture of long and short syllables—in this case necessarily three in number at least—the time of the foot is preserved. Upon the nature of these feet, in conjunction with one of two accents, depends the great distinction between prose and verse. There are in many words two accents, a strong and a weak one; as in the words *satisfy* *society*; of which the strong one is used only in prose, while the short one is occasionally resorted to in verse. In prose two monosyllabic feet may occur, but never in verse; since one or the other syllable, which constitutes the foot in prose, becomes in verse a shortened syllable. If in prose a single monosyllabic foot succeed a foot of more than two syllables, that foot becomes the retarded syllable of a foot dissyllabic, or longer inverted foot in verse.

The whole may be seen clearly in the following example (p. 19):

‘Un - num - ber’d branches waving in the blast,  
 and all their leaves fast flut - ter - ing all at once.’

In poetry the above lines are measured in the following manner (p. 20):

‘Un - num - ber’d branch - es wa - ving in the blast,  
 And all their leaves fast flut - ter - ing all at once.’

As feet are distinguished by their syllables, lines—which are divided into feet, and denominated, according to the number of feet, bipeds, tripeds, tetrapeds, &c.—are distinguished three ways: 1st, by a stop or pause, according to the sense; 2dly, by a stop of suspension breaking in upon the grammatical sense; 3dly, by their termination, or the formation of a different foot, in the transition of one line from another. In these different species of lines our limits will not permit us to follow our author; and a considerable degree of attention to his plan will be required before our readers can join with him in his unlimited

approbation of Milton's versification, and the opinion, that since his time our versification has greatly declined. The poet, however, and the reader of poetry, will find much to approve in the investigation of various passages from both Milton and Cowper.

From lines we are led on to clauses, and their divisions into couplets, triplets, and quadruplets. These clauses are distinguished four ways: 1st, by a stop required by the sense; 2dly, by a pause of suspension; 3dly, by termination, or the formation of a different line in the transition from one clause to another; 4th, by rhyme.—Of each of these instances are advanced; and the last chapter brings us to a general comparison between verse and prose, by the examination of passages in each species wherein the words are nearly the same. The concluding observations show the powers of the writer's mind; and, highly pleased with the ingenuity of his theory, we commend it, and the work itself, to the attention of our readers.

‘The difference of structure subsisting between prose and verse, and between the several kinds of verse, begets an equal difference between them with respect to expression. Prose, from the mixed nature of its parts, can in general have but little variety adapted to the character of different subjects; verse, on the contrary, from the multiplicity of its species, admits of as multiplied an application. Thus dissyllabics are adapted to grave, and trisyllabics to lively subjects: iambics to the strong and forcible, and trochaics to the soft and flowing: similinear verse to subjects, of which the periods, or paragraphs, are of various lengths: and diversilinear, from the greater regularity and distinctness of its larger portions or stanzas, to subjects, of which the periods are nearly equal; where there are many comparisons or antitheses; where there is, at stated intervals, a recurrence of the same thought or turn of words; or where the parts, however more variously distributed, form among themselves some orderly and methodical dependence. But, though such, in the abstract, be the nature of the different sorts of metre, it happens, that the difference of their effects is very much diminished in actual composition. Such is the force of the ideas annexed to words, that they always act upon the mind, in a great measure, independently of, and sometimes even in opposition to, metrical impressions; and such the structure of language, or of the words themselves, as often to make it very difficult to mould them into the most expressive metre. These reasons prescribe limits to the cultivation of verse: The former circumstance will often render much refinement needless, the latter will often render it abortive. Talents for this art may doubtless be cultivated; but the nature and difficulty of the subject will always recommend to the possessors due restraint and proper moderation.’ p. 78.

ART. XVI.—*Hints designed to promote Beneficence, Temperance, and Medical Science.* By John Coakley Lettson, M. D. &c. 8vo. Mawman. 1801.

THE hints on beneficence and temperance, retailed in former publications, are now offered at a wholesale price, recommended by some decorations, designed to gild a mawkish pill or attract a childish curiosity. In fact, we do not clearly perceive the utility of such a collection. The more valuable parts have been repeated in numerous volumes; and, unless to connect these different institutions, to lead the different radii to a centre—while that centre is the author and the editor, who can boast ‘*Quæ ipse miserrima vidi, et quorum pars magna fui*,’—we see little advantage in this edition. It now consists of three volumes; and, from the number being omitted in the title-page, as well as from some hints in the preface, the bulk of this collection appears at present indefinite. Humanity, as now managed, is an exhaustless store. We mean not to intimate the slightest disapprobation of these institutions, or of humanity in general; but when we see pomp and egotism assuming its garb, when vanity and ostentation occasionally peep from beneath the robe, we feel no little disgust from comparing the fascinating exterior with the unpleasing contents. This disgust is heightened into horror, when we reflect on the fatal consequences of some eager, but mistaken, zealots in the cause of benevolence: they trembled at the fatal effects of despotism, and were convulsed with the apprehension of *lettres de cachet*: they have been rewarded by deportation to Cayenne, and by the guillotine: the cries of the unhappy negroes haunted their repose; and they unbound their hands, which were in a moment raised against their former masters, and have deluged vast regions with blood. The chains of the villain terrified their tender feelings, and solitary confinement succeeded, without their reflecting that no pain is worse than a conscience haunted by guilt; and the untutored mind may be confused or overturned by solitude, but, unless led to reflexion, will seldom be for a time improved. The converts from this new system will not add greatly to its influence by their number.

We know the delicate foundation on which we stand, and the advantages that may be taken of the opinions thus offered. We are prepared to repel them, and to oppose chilling facts against mistaken zeal. We know the whole tribe of philanthropists, and can develop the motives of many of their leaders. Of the decorations of this volume we have spoken with contempt: they consist of a few plates, and numerous *silhouettes* (shades). We did not augur much of the merit of this part of the work when we saw the editor’s shade in the title-page. Concealing the name, we showed it to some good judges: they

decided it to be the representative of a young under-graduate, pert, conceited, and shallow.—Alas! how mistaken!—We showed another: it appeared that of a respectable merchant, plodding but acute; and no one would have suspected, under this heavy appearance, the penetrating, sharp, and severe features of count Rumford. We could enlarge on these resemblances, but will in turn mention two with which we were well pleased. The engraving of Dr. Sims is truly characteristic, but perhaps not sufficiently respectable; that of Dr. Haygarth, though somewhat too sharp, and approaching caricature, an excellent likeness.

Of the contents of this volume we need say nothing. They have in general passed in review before us, and are of that peculiar cast which scarcely admit of a character as literary performances. In one instance we find ourselves implicated, and must explain:—

Among the preservatives against infection, we had mentioned a little brandy to wash the *mouth* and gargle the *throat* when any bad taste was perceptible in either or both. It has unfortunately happened, either from ignorance or inattention, that this direction has been considered as superfluous, because every bad taste must be perceived in the mouth or throat. We say '*from ignorance*,' because Linnæus, Borgius, and others who speak of the organs of taste, mention both, with the instances of such substances as affect one, and those which are perceived chiefly in the other; or '*from inattention*,' because it is well known that effluvia will be perceived in either—slight ones in the mouth, and more dangerous ones in the throat. The greater crime remains; viz. that this direction will encourage dram-drinking in nurses already supposed partial to that error. It may do so; but we suspect that no error will attach to us on this score. We have saved ourselves, and many others, from infection, by this simple remedy: and should we conceal it, because an old nurse, who would have found many other ways of indulging her foible, might suffer by it? We think that *true* humanity would not have blamed us; and those who well know nurses will say, that such only will suffer who would otherwise have indulged themselves in private. It can be merely an apology for avowing the practice.

We have remarked that the greater part of these volumes have appeared as separate tracts, letters in magazines and other collections. Several we do not recollect to have seen before: but these are of no great importance; and though we have blamed some part of the conduct of philanthropists in general, and have reason to be dissatisfied with the apparent motives of others, yet we ought to add, that many have meant well, and done the greatest service to the cause of the poor and afflicted which they have adopted:—these, we trust, will have their reward.

## MONTHLY CATALOGUE.

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### POLITICS.

ART. 17.—*A Word to the Alarmists on the Peace. By a Graduate of the University of Cambridge.* 8vo. 1s. Crosby. 1802.

THE violence of our alarmists is gradually subsiding ; and they will with the return of peace return to the principles of the constitution, which, under pretence of guarding, they have brought into so much danger. Many sensible remarks are here made on the consequences of the peace, and the state of religion and liberty before the revolution in France. On the former it is well observed that the revolution was not the parent of infidelity ; its seeds were sown and brought into maturity in the profligate courts of the Bourbons ; and the last unfortunate monarch of that race fell a victim to the vicious system introduced by his predecessors. Popery and despotism are the natural parents of infidelity and atheism. To one subject we beg leave to call the particular attention of our alarmists.

‘ One of the consequences of the state of alarm, in which the public mind has lately been kept, has been the prevalence of what may be called a system of literary terrorism. Certain self-erected guardians of polite literature, under the pretence of defending the cause of religion, morality, and regular government, seem to have formed a kind of a regular plan of hostility against all freedom of discussion on subjects the most important to human nature, and of traducing all those who presume to differ from their standard of opinions, by accusing them of the worst designs, in language that sets all candour and decency at defiance.—That such critics, whose chief distinction seems a pert vulgarity of style, and a liberal use of the coarsest dialect of Billingsgate, should ever have been favourites of any part of the British public, is a circumstance that can only be accounted for from the prevalence of political alarm : the effects of the degree of reception they have met with from the public, may, I think, be traced in the progress of a spirit very different from that candour and liberality, which usually distinguish the polished and well-educated classes of an enlightened nation.’ p. 24.

ART. 18.—*An Appeal to Experience and Common Sense, by a Comparison of the present with former Periods.* 8vo. Hatchard. 1802.

A well-meant attempt to remove those idle complaints which are

made on the termination of a war, and which at no time were more idle than at present. Let the nation be honest and industrious, and there is no need to be under any alarm on the subject of its trade: for 'the plain fact is, that as long as we make a better and cheaper commodity, no prohibitory law will avail; and if we do not, no commercial treaty which could be formed would give a vent to our goods.'

ART. 19.—*A Letter to His Grace the Duke of Portland, on the Subject of Catholic Emancipation in Ireland. By a Gentleman, who has resided in that Country for a considerable Time.* 8vo. 1s. Stewart. 1801.

This gentleman—as he styles himself in the title-page—assumes a more proper name at the conclusion, where he signs himself 'bull-dog:' for his bow-wow against catholic emancipation is only worthy of the canine race. The catholic emancipation, according to this bull-dog, will most unquestionably 'prove the destruction of our invaluable constitution: we shall be again massacred; we shall become atheists like our neighbours; and at length republicans!'—A horrid picture is drawn of the catholics of Ireland, in the true style of the historian of all the rebellions; and yet, if it be fairly drawn, the arguments for their emancipation become the stronger. It is persecution that has continued them in their present degraded state; and if the whole of the Irish members were catholics, we should not apprehend any dangerous result either to our religion or our liberty: by crossing the Channel, they would acquire in a short time better ideas and better manners.

## RELIGION.

ART. 20.—*Reflections and Exhortations adapted to the State of the Times: a Sermon, preached to the Unitarian Congregation at Hackney, June 1, 1802; being the Day appointed by Proclamation for a general Thanksgiving to Almighty God, for putting an End to the late bloody, extended and expensive War. By Thomas Belsham.* 8vo. 1s. Johnson.

We have reason to be thankful to God that he has disposed the hearts of the potentates of the earth to put a stop to the effusion of human blood; and we have reason to be thankful to our sovereign for removing from his councils those violent men who haughtily rejected every overture for peace. The expression of the nation on the first news of this event was a sufficient token of the general sentiment; and this sentiment is just, notwithstanding the clamours of a few who endeavour to represent the terms of peace both as dishonourable and insecure. The events of the war should rather call us to better reflexions; and of these, the first which arises is a reflexion of gratitude to God for having preserved this island from the desolations of internal war; the second, a reflexion of pleasure on the excellence of the British constitution, which has so happily weathered the late revolutionary storm. How far this reflexion be just, some may doubt; fearing that, if the forms of the constitution remain, its essence has been so violated during the conflict, that its

true spirit can scarcely be again restored. But we will not examine such an objection minutely; observing only, that the states of Denmark, Spain, Turkey, and Russia, may make the same grateful remarks for their respective constitutions. To the third reflexion all serious men will assent, that 'it is the part of true wisdom, in those who direct the councils of a nation, by seasonable and temperate reformation, to cut off the pretence, and to preclude the necessity of political revolution.' The want of attention to this remark was the ruin of the old government of France, and will be the ruin of every government which does not carefully watch the state of public opinion, and the effect of its own measures. These reflexions lead Mr. Belsham to some hints respecting our personal duties—the duty of maintaining the spirit of conciliation with regard to our late enemies; the duty of cultivating the virtues and the arts of peace; the duty of conducting ourselves as good Christians and as loyal subjects. Many of these reflexions and hints are excellent; but we cannot absolve the preacher from the common fault of intermixing too much of earthly with too little of heavenly politics in his discourse. The *politeia* of a Christian audience, be it ever remembered, is not of this world. We must however insert the concluding remark, as a proof of the author's penetration and judgement, to which dissenters in general will do well to attend.

'Let us be grateful for that indulgence which the lenient spirit of the times, and the mild genius of the British administration, affords, though unsupported by the letter of the laws: and let us embrace any favourable opportunity of improving a liberal connivance into a legal protection and security. In the mean time let not our individual grievances render us insensible to the general excellence of the British constitution, nor to the great benefits which we in common with our fellow-subjects enjoy under it; and let us put in our claim to the future extension of our religious liberties, by a peaceable and meritorious conduct under present disadvantages and privations.'

P. 23. *ART. 21.—The Prospect of future, universal Peace, considered in a Sermon, preached in the Baptist Chapel in Taunton, in the County of Somerset; on the 1st of June, 1802, being the Day of National Thanksgiving for the Peace. By Joshua Toulmin, D.D. 8vo. 1s. Johnson.*

The statesman derides the notion of governing mankind by any other principles than those on which he builds his own system. The reason is, that he looks only to the present moment; he considers only the interest of a single nation; he places himself, like the astronomer of old, in the centre of his own world, not looking to that system which God has ordained, and through which, in its proper season, mankind will be blessed with universal peace. The theme chosen by the preacher is delightful; the true Christian embraces it with ardor, and is sanctioned in so doing by the word of God. In general the subject is well treated; but we should have been better pleased if some political remarks, arising from circumstances during the conduct of the war, had been omitted.

ART. 22.—*An Estimate of the Peace: a Discourse, delivered at Newbury, June 1, 1802; being the Day appointed by Proclamation for a general Thanksgiving to Almighty God, for putting an End to the late War.* By J. Bicheno, A. M. 8vo. 1s. Johnson.

Mr. Bicheno is well known for his attention to the prophetic part of Scripture—an attention which does him honour; and though we may not agree with him in every point of his interpretations, we have derived much satisfaction in comparing his system with that of others on the same subject. His opinions on the peace were looked for with a considerable degree of curiosity by the readers of his former publications; and the text which he has chosen is admirably suited to his purpose—‘Rejoice with trembling.’ Rejoice at the termination of war, which can never be otherwise than an odious object to a true Christian; but let your joy be mixed with trembling, because the judgements of God on the beast are not yet accomplished, the phials of his wrath are not yet emptied. While too many other preachers, in making the revolution of France the theme of their discourses, forget the main object to which it tended, and which is the only point of importance—its relation to the church of Christ—our author never forgets that a blow has been struck on the beast, which, though not the immediate cause of his death, has left him in a languishing condition, and one from which he will never recover.

‘The overthrow of the church of Rome, which, for so many ages, has tyrannised over Christendom, and been drunk with the blood of the martyrs of Jesus, is nothing more than the word of God gives us reason to expect, first or last, and of which protestants, at least, ought to have been aware, and not, through inattention to their principles, been betrayed to crusade in her protection, or for a moment supposed that the religion of Christ was in danger, because the altars of superstition were attacked. At any rate, it is worthy of Mahometans, and not of Christians, to fight for religion. Jesus Christ has given to his disciples no such commission. Imposture may need the aid of the sword, but truth needs no such support. “The weapons of our warfare are not carnal, but spiritual.”

‘Had the popish princes and party succeeded to the full extent of their wishes, the arm of despotism and superstition would have been stronger than ever, and ages must have passed, humanly speaking, before there could have been any hope of deliverance; and freemen and protestants would have rued the consequences of their error, in giving their power to the beast, and repented when too late.’ p. 16.

Our author does not flatter his country. He speaks in strong language of its criminality; and some of his remarks we could wish to hear echoed and re-echoed in our senate, till the sins which doubly disgrace a nation pretending to so much religion are removed.

‘Repent and reform we must, or be destroyed; as all corrupt and wicked empires and kingdoms have been in former times. And this repentance and reform must reach both to those personal sins and impieties, which you hear reprovèd in all our places of worship

every sabbath day; and to those which may, more properly, be called our national sins, such as trading in the persons and sweat and blood of our fellow-creatures; carrying war to every part of the earth for the sake of aggrandisement and commercial advantages; bartering the liberties of the country for honors and gold; converting the religion of Christ into a system of worldly policy, of trade and oppression; prostituting the ordinances of the Christian church to mere secular purposes. These, and all such sins as may be sanctioned either by the laws, or by general consent and practice, are properly national sins, and which, in proportion to their criminality, cry for vengeance against the nations where they are found. What sins of this kind there are found among us, and to what extent, it becomes us to examine, that we may improve this opportunity—perhaps the last—which mercy affords, and repent and reform.’ P. 21.

They who are pleased with Mr. Bicheno’s former publications will doubtless add this to their collection; and on the serious mind it is calculated to make a deep impression.

ART. 23.—*A Sermon, delivered at Worship-Street, on Tuesday the 1st of June, 1802, being the Day appointed for Thanksgiving on account of the Restoration of Peace. To which is subjoined the congratulatory Address of the Protestant Dissenters, on the Return of Peace, presented to the King, on Thursday, May 27; together with his Majesty’s Answer. By John Evans, A. M. 8vo. 1s. Symonds.*

‘I am for peace!’ says the preacher:—and peace is asserted to be the greatest good for man, whether considered in his private, social, religious, or public capacity. On all these relations many just observations are advanced—and a variety of questions cannot be too often proposed to the unprejudiced mind—which are, with much pertinence, brought forward in this discourse on the miseries of war.

‘Shall it be always thus? Is the fair face of nature always destined to be stained with blood? Are mankind to be ever worrying one another, like the beasts of the forest? Can no method be devised, by which such dreadful evils can be removed—no mode discovered, by which the re-iteration of such enormities can be prevented? Perhaps in some cases it may be extremely difficult to keep on good terms with a neighbouring nation. But when misunderstandings arise—when actual insults are offered—why should not a third nation, or indeed other nations, be called in to compose the difference? Surely this method is not impracticable, though some communities may think it beneath their dignity to put it in practice. The fact is, that war, the greatest evil that can afflict this earth, originates in our lusts—it is the bitter fruit of passion, and may be pronounced, on the part of the aggressor, a wicked insanity!’ P. 20.

A better system, in the opinion of the preacher, is to take place at some future period.

‘Our fellow creatures are not always to fall victims at the shrine of ambition! The majesty of man shall start up from that state of  
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degradation in which it has slumbered for ages! The arm of violence shall either not be raised, or wither at the infliction of the blow. The attributes of deity ensure the resuscitation of this world from sin and misery.' P. 25.

Such an opinion will naturally excite the laughter of 'the deluded infidel, and the intriguing statesman;' but we are persuaded that 'God has made man for some nobler purpose than that which he has hitherto attained even in this world, and confident that revelation will, by its efficacy, secure that nobler destination.'

ART. 24.—*The Effects of Peace on the Religious Principle considered. A Sermon, preached in the Chapel of Berwick, on Tuesday, June 1, 1802, being the Day appointed by Proclamation for a general Thanksgiving. By Samuel Butler, M. A. 8vo. 1s. Longman and Rees.*

The author of this discourse endeavours 'to obviate the trite and invidious remark, that the pulpit should have no concern with politics.' Trite and invidious as it may appear to him, we shall never lose an opportunity of rescuing the clergy from that degraded situation to which they are always reduced when they introduce politics into the pulpit. We assert again and again, that, when in the temple of God, they ought to be engaged in higher concerns than the mere transitory scenes of human affairs; and if this discourse were of sufficient importance, we might give ourselves the trouble of pointing out how much more worthy of the clerical character it might have been made, with fewer compliments to the reigning monarch and 'the unwearied assiduity of the clergy.' The remarks on the letter of sir Joseph Banks to the National Institute are written with greater pertness than knowledge of the world. Sir Joseph might well 'consider the presidency of the Royal Society inferior to the being elected a member of the French National Institute,' for he is acquainted with the qualifications requisite to be a member of either society; yet it is a poor conceit in his antagonist to observe, that 'the president of the Royal Society wished, forsooth, only to hunt butterflies for a French naturalist; and, lo! his most ambitious wishes are surpassed—he may hunt them in the gardens of the National Institute for himself.' His wrath increases as he advances nearer to the conclusion; and the mild preacher of peace asserts, that 'if there is a man of letters throughout the kingdom whose blood does not boil at the perusal of sir Joseph's letter, he is unworthy the privileges of a scholar and the name of a Briton.' In future, we would recommend to the writer to print his notes and his text in separate volumes; for readers of sermons must often find themselves disgusted with the farrago with which this is accompanied.

ART. 25.—*St. Paul no Arian; or the End of the Mediatorial Kingdom: a Sermon preached on Sunday the 25th of April, 1802, in the Church of the united Parishes of St. Benet Gracechurch, and St. Leonard Eastcheap. By the Rev. John White Middleton, M. A. 8vo. 1s. Rivingtons.*

Under this quaint title we have an inflated discourse on the mode of reconciling the co-equality of the Father and the Son with the surrender of the kingdom by Christ, who is then said by St. Paul to

become subject unto God, that God may be all in all. What this text has to do with St. Paul's Arianism, the discourse does not inform us; and it was scarcely necessary to assure an audience that St. Paul was not an Arian, as the greater part of the congregation did not know the meaning of the word; and they who did never suspected the apostle, any more than we do, of having been attached to that heresy.

ART. 26.—*A Scriptural Representation of the Abolition of the Fourth Command, so far as it related to the Observance of a particular Day; and a Vindication of their Conduct who observe the first Day as the Sabbath. In five Letters to a Friend; in which the Arguments of the Sabbatarian are considered and refuted, and the Observation of the Christian Sabbath enforced. By T. Edmonds. 8vo. 6d. Button. 1801.*

ART. 27.—*Remarks on the Rev. T. Edmonds's Pamphlet, entitled 'Scriptural Representation of the Abolition of the Fourth Commandment, so far as it related to the Observance of a particular Day;' and an Attempt to vindicate their Conduct who observe the Seventh Day Sabbath, according to the express Words of the Fourth Commandment—"But the Seventh Day is the Sabbath of the Lord thy God." In five Letters, addressed to himself. By Ann Alsop. 8vo. 6d. Button. 1801.*

ART. 28.—*A further Consideration of the Arguments of the Sabbatarians, and the Account balanced, in seven Letters. Being a Reply to the 'Remarks' of Mrs. Ann Alsop, and those of her two Friends. By T. Edmonds. 8vo. 9d. Button. 1801.*

There is a small sect of Christians who adhere to the old Jewish Sabbath-day, and on that account are denominated Sabbatarians. A person of another sect was in danger of becoming a Sabbatarian; and the present controversy commenced in consequence, which ended, it seems, in inducing him to remain steady to the usual custom of attending divine service on the Sunday, instead of the Sabbath-day. Mrs. Alsop is a Sabbatarian, and at first addressed a private letter to Mr. Edmonds in defence of her faith. The letters of Mr. Edmonds are here noticed, as the first pamphlet is in reply to it. The second pamphlet contains the lady's answers; and the third the minister's rejoinder. In Mr. Edmonds's letters we meet with much irrelevant matter, and he speaks rather in too high a tone, considering the person he was addressing: a little more argument and condescension would have done more credit to his cause. The lady advances the usual arguments, the gentleman the usual replies, and neither of them seems likely to convince the other. The great question is, Whether the fourth commandment were a law to the Jews alone, or equally addressed to all mankind?—and if the latter, When was it repealed? It is pretty certain that the Apostles and the Disciples did not abstain from labour on the seventh day, and that many centuries elapsed before it was observed as a day of abstinence from toil.

**ART. 29.**—*The important Question at Issue, between the Editors of a periodical Publication, entitled Zion's Trumpet, and a Non-conformist, in a Letter to those Rev. Gentlemen. By John Hey. 8vo. 1s. 6d. Button. 1801.*

**ART. 30.**—*A Letter to the Rev. John Hey, occasioned by his late Publication, entitled "The important Question at Issue, &c." By Tho. T. Biddulph, A. M. 8vo. 9d. Rivingtons. 1801.*

**ART. 31.**—*The important Question still under Consideration, but approaching to a Decision. Or an Address to the Rev. Tho. T. Biddulph, Minister of St. James's, Bristol: in a Reply to a Letter lately published in Answer to a Pamphlet, entitled, "The important Question at Issue," &c. By John Hey, dissenting Minister. 8vo. 1s. 1801.*

**ART. 32.**—*An Appeal to public Impartiality, or the Manner in which the Dispute concerning "The important Question at Issue," &c. has been conducted. By Tho. T. Biddulph, M. A. 8vo. 9d. Rivingtons. 1801.*

This is a controversy between a dissenting minister and a minister of the church of England—the former making an attack upon the establishment, which involves the whole of its clergy in the guilt of perjury. The attack is founded on the oath for canonical obedience; or, as Mr. Hey presumes, obedience to the canons: under which explanation—since it is well known that many of these canons are become obsolete, and consequently, by a sort of general consent, uncompiled with—it is certain, as we have already observed, that the charge of the dissenter might be sustained against the whole body of the clergy; for probably there is not one of them who in his dress and conduct adheres rigidly to the entire code. Previously to this more direct attack, however, the assailant offers his reasons why he cannot belong to the church; which contain, for the most part, the general grounds of dissent, and which have, consequently, been offered by the great body of the dissenters many times before, and in every variety of form.

In reply to this grand attack, the clergyman conceives the assailant to be in an error on two points; first, as to the assertion that the clergy are sworn to an observation of all the canons; and, secondly, that those canons have received the sanction of an act of parliament. On the first head it is observed, that the oath for canonical obedience existed before the canons of 1603, and, consequently, that it cannot refer to them; while—as this body of canons has not received the sanction of parliament—they are not binding on the clergy. It is certain that they are not binding upon the laity: and the words of Blackstone, 'whatever regard the clergy may think proper to pay to them,' seem to imply that he agreed in opinion with the defendant, who gives the following interpretation of the oath. 'The oath of canonical obedience binds those who take it, no farther to an observation of the canon law than as it respects obedience to their diocesan, and to that with a proper limitation, viz. in all things lawful and honest.'

In vindication of this interpretation, he maintains the impracticability of the clergy studying the whole of the canon law; and he calculates the number of clergy that must have been perjured if the assailant's interpretation of the oath were admitted. Many judicious observations are moreover introduced on the other charges relative to simony, the profanation of the Lord's Supper in the Test Act, and the contradictions and inconsistencies in the Liturgy.

Our assailant was not however discomfited by this reply. He returns to the charge, and asserts, that 'the fact is, the canons of 1603, in connexion with the ancient canons still in force, are ecclesiastical law, by the authority of which the clergy of this realm are bound.' The want of parliamentary authority to the canons of 1603 is repelled by observing, that they had passed the convocation, and received the sanction of the king's authority, who, in right of the prerogative vested in him by the act of supremacy, established these canons as substantial law: and Dr. Grey, a high-church man, is here introduced as an authority for the assertion, that 'they are as binding on the clergy as acts of parliament.' Our assailant then proceeds to some curious matter on simony, and cruelties exercised in former times against dissenters.

The defendant replies in two dialogues: in the first of which the speakers are Mr. Hey and Truth; in the second, Mr. Hey and the Law of England. In the first, of course, Truth finds Mr. Hey guilty of a vast variety of falsehoods; in the second, the Law of England points out to him various penalties for speaking ill of the clergy. The second is a very idle mode of defence, and argues in the defendant, who had otherwise such strong ground to rest upon, a sense of weakness in his own cause. Let the penalties of the law be what they may, a clergyman should be above referring to them; and as Mr. Hey is by no means a strong disputant, and has fallen into many palpable errors with respect to oaths and subscriptions, the defendant would have evinced greater dignity in availing himself of his superior means of information and power in argument. The controversy, we are inclined to believe, will not travel much beyond the place where it originated; yet it could be wished that the oaths and canons were so modified as to take away every species of accusation which may be advanced by opposers of the church.

### COW-POX.

**ART. 33.**—*Practical Observations on the Inoculation of the Cow-Pox, pointing out a Test of a Constitutional Affection in those Cases in which the local Inflammation is slight, and in which no Fever is perceptible; illustrated by Cases and Plates. By James Bryce, Member of the Royal College of Surgeons, Edinburgh, &c. 8vo. 6s. 6d. Boards. 1802.*

This plain and judicious account of the cow-pox, and the management of the inoculation, is a work greatly wanted; for we have scarcely, in any instance, found such perspicuous and simple directions as would carefully instruct the inexperienced practitioner. As

the subject is so generally known, we shall not enlarge on it, but can safely recommend these observations as correct and judicious.

The test to ascertain whether the constitutional affection has taken place is an important part of the work; and we shall shortly mention it without any opinion, as its real value must be decided by experience. The inflammation of the pustule in the cow-pox is found to advance slowly; but when the constitution is infected, the progress is much more rapid. In general, the progress of the local affection, and the appearance of fever, is decisive; but when the inflammation is slight, and the fever very inconsiderable, a second inoculation will decide the question; for if the constitution be affected, the inflammation of the second puncture is rapid in its progress, and the areola is often formed in a few hours, or at least with a very peculiar celerity. Should this fact be established, Mr. Bryce will have the honour of adding no inconsiderable support to the glory—we had almost said the apotheosis—of Dr. Jenner; for no common honour will gratify his warm admirers.

ART. 34.—*Observations on the Cow-Pock. By John Coakley Lettsom, M. and LL.D. &c. 8vo. 3s. sewed. Mawman. 1801.*

‘The importance of a man to himself’ was never more conspicuous than in the present publication. Dr. Lettsom admits that he has been anticipated by several distinguished authors; but modestly hints that some of his ‘particular friends’ will form no opinion till they have ascertained his sentiments. We trust the ‘periphery of his associates’ will now be satisfied. ‘Be ye like unto a wheel,’ was, we know of old, no gentle reflexion; and we have heard too of Ixion’s wheel. We would not employ the one, or condemn the author to the other; but we think he merits no slight punishment for the pompous, inflated language of this tract, for the fulsome flattery which it contains, and the ridiculous exaggeration of every part of the subject. A boarding-school miss, who in her first novel aims at fine writing, could have not erred so grossly in these respects.

‘Our Gallic neighbours, with whom a warm imagination is a prominent passion, in speaking of the Jennerian discovery, as the most brilliant of the eighteenth century, have expressed a sentiment inadequate to its magnitude; as it is believed to be the greatest discovery in antient or modern history. I may be deemed an enthusiast in my opinion; but if he, who is able to exhibit a more momentous discovery, is alone permitted to apply this epithet, I may challenge the imputation with impunity. If we appreciate the importance of the discoveries of gunpowder, printing, the mariner’s compass, and the circulation of the blood, the Jennerian discovery will still display a prominent æra in the contemplation and gratitude of posterity.

‘Ye literati, under the designation of reviewers and critics, whose penetrating eye pervades the ample circle of science; and whose decisions impose a tone upon public opinion, and widely influence even the judgment of every reflecting mind; in proportion to that influence, ought you to stand forward upon this interesting occasion.—Not with that cold approbation, bordering upon indifference, if not apathy, which has been painfully noticed in some of your criticisms;

but with an impressive ardour adequate to the imperious necessity of animating the multitude to self-preservation.

‘ When Herschel fixed the site of the Georgium Sidus in the great volume of the heavens, you raised the theme of ardent praise to this unrivaled astronomer ; but what is the Georgium Sidus, in competition with the Jennerian discovery ? Has it conveyed to one human being a single ray of advantage ? Contemplate with impartiality the latter, whose beneficent rays are destined to dissipate the gloomy atmosphere of pestilential mortality ; whose fatal victims, I am bold to suggest, amount to 210,000 annually in Europe alone ! Does this reflexion admit of a coldness of description ? Dip your pens in æthereal and indelible ink !—Impress your observations in characters legible to the most distant regions of the globe !’ P. 10.

The cold approbation, bordering on apathy, is in part directed to us. But on this subject we shall not enlarge. If to hesitate till facts have decided, if to reflect when others are violent and hasty, be the part of prudent physicians, we have deserved this title. We have done more—we raised various objections to the attempt when first published, and have accumulated doubts and difficulties, to promote a more accurate, a more pointed investigation. In short, by this conduct we have proved ourselves the best friends of the cause, and have given it a solid foundation, which the sanguine expectations of its most eager favourers would not allow them to establish firmly.

With respect to the exaggerated panegyric on Dr. Jenner, we must again repeat that it was no discovery ; it was at least no discovery which he could claim—a fact well known among milkmen. He tried under his own eye, and published, the experience of others as well as of himself. In reality, he only extended what was before confined ; for if it were known that the disease was communicated by milking infected cows, it was no great stretch of thought to communicate it by insertion under the skin : if in one case it prevented the small-pox, no great ingenuity was requisite to perceive that it most probably would do so in the other. We mean not to depress the merit of Dr. Jenner, nor the advantages of the cow-pox. He merits much praise, and the reward he has obtained for the promulgation of the fact—and, if his friends please, for the application of his knowledge to the specific purpose of guarding against a dangerous disease. We admit the whole importance of the object ; but deny his claim to the praise of invention, or the gross flattery of his present panegyrist. On the whole, we are greatly disgusted with this flimsy performance, and can only remind Dr. Lettsom, that greater efforts are often necessary to preserve than to gain a character ; that frothy declamation or exuberant commendation displays neither a discriminative judgement nor a correct knowledge. — *Nil admirari*, &c. is still an axiom in which the common sense of men acquiesces.

The sacred cow is one of the puerile embellishments ; and the profiles are such imperfect resemblances as to add little to the value of the work,

ART. 35.—*Tracts decisive in Favour of the Cow-Pock, including an Account of the Inoculation of the Village of Lowther.* By Robert John Thornton, M.D. &c. 8vo. 3s. Symonds.

Dr. Thornton gives a short history of the small-pox—of its fatal devastations, and the progress of inoculation, which deprived it of its most poignant sting. Yet, as is well known—probably by extending the sphere of infection—the number of lives lost by the small-pox is greater than before inoculation was known. This furnishes a strong *a priori* argument in favour of the cow-pox, the history and advantages of which Dr. Thornton details with great perspicuity and propriety. He mentions the solitary support of Dr. Loy to Dr. Jenner's supposed cause, viz. the grease; as this author seems to have produced the cow-pox from the very limpid fluid on the heel in the earliest stage of the disease. This, we perceive, is also noticed by Mr. Boyce, though we omitted to mention it in the review of his work.

#### FARRIERY.

ART. 36.—*The Anatomy and Physiology of the Horse's Foot, concisely described; with practical Observations on Shoeing; together with the Symptoms of, and most approved Remedies for, the Diseases of Horses. With fourteen illustrative Plates. Dedicated by Permission to the President, Committee, and Members of the Commercial Travelers' Society.* By James White, Veterinary Surgeon to his Majesty's first or Royal Dragoons. 18mo. 4s. Boards. Badcock. 1801.

ART. 37.—*A Compendium of the Veterinary Art; containing an accurate Description of all the Diseases to which the Horse is liable, their Symptoms and Treatment; the Anatomy and Physiology of the Horse's Foot; Observations on the Principles and Practice of Shoeing; on Feeding and Exercise, the Stable, &c. Illustrated by Plates. Dedicated, by Permission, to His Royal Highness the Duke of York.* By James White. 12mo. 6s. Boards. Badcock. 1802.

The latter is a second edition of the former work, greatly enlarged by the addition of remarks on the less important diseases. In fact, Mr. White's first object was the anatomy and physiology of the horse's foot, which is illustrated by plates, some of which are coloured; and the observations on the most important diseases in the first edition were apparently afterwards added. He has added also in the second an anatomical description of the internal parts of the body; the descriptions are more minute, the formulæ more numerous, and judicious remarks on the management of the stable are subjoined. The most important additions, however, are those relating to external inflammations.

We have carefully perused both these works, and can recommend them, with scarcely a reserve, as the most clear, judicious, and accurate compendium of the veterinary art that we have seen. In reality, the extent of information displayed in this little volume, the accuracy of description, the simple and judicious practical directions, raise it very high in our opinion. No one who keeps a horse, or is fond of one, should be for a moment without it.

ART. 38.—*A Treatise on the Diseases of Horses : in which the various Causes and Symptoms are plainly and accurately delineated, and a Method of Cure recommended, conformable to practical Observations and Experience. To the Work is subjoined an Appendix, containing a Variety of efficacious and useful Prescriptions, dedicated, by Permission, to his Royal Highness the Prince of Wales. By John Denny, Surgeon, &c. 8vo. 5s. Boards. Robinsons. 1802.*

Mr. Denny's Treatise contains a clear account of the practice in different diseases of horses; and the formulæ are judicious, simple, and efficacious. The chief defect arises from a want of accuracy in distinguishing the diseases from their appropriate symptoms—a defect frequent in veterinary works, but more amply supplied by Mr. White than by any other author. The cause of lameness, for instance, and the seat of the injury, are often easily ascertained by the mode of standing and walking;—but few authors have explained these symptoms sufficiently to lead to a decisive and efficacious practice.

ART. 39.—*Veterinary Pathology, or a Treatise on the Cause and Progress of the Diseases of the Horse; with the most approved Methods of Prevention and Cure. To which are added, short Observations on Bleeding, Firing, Roweling, Fomentations, and Poultices; with an Appendix, or Veterinary Dispensatory, containing the most approved Prescriptions for the different Diseases of the Horse; the whole intended as a Guide and Companion to the Gentleman, Veterinarian, and Farrier. By William Ryder, Veterinary Surgeon to the 18th Light Dragoons. 8vo. 5s. Egerton. 1802.*

We have examined this little work very carefully, and find, on the whole, great reason to be satisfied with it. The author's directions are judicious and clearly explained. He has rejected the tribe of purgatives, and contented himself with aloë united to soap, with the addition occasionally of calomel. Perhaps some other purgatives might have been added with advantage. Glanders will form the subject of a separate publication; and the diseases of the foot have been explained at length by the veterinary professor. Some different forms of clysters might, we think, have been added.

## EDUCATION.

ART. 40.—*The Academic Speaker, or a Selection of Parliamentary Debates, Orations, Odes, Scenes, and Speeches, from the best Writers, proper to be read and recited by Youth at School. To which are prefixed Elements of Gesture, or plain and easy Directions for keeping the Body in a graceful Position, and acquiring a simple and unaffected Style of Action. Explained and illustrated by Plates. By John Walker. 12mo. 4s. Boards. Robinsons. 1801.*

This collection, first published in 1789, has now reached the fourth edition, and, thus sanctioned by the liberal support of the public, needs but little of our praise. Many additions occur in this

fourth republication, of extracts from authors less common, though well adapted to the purpose. The parliamentary speeches are taken from the Gentleman's Magazine, and are now known to be the *manufacture* of Dr. Johnson, who had indeed hints of what passed, but worked on these from his own stock, and clothed them in his luminous impressive language—preserving an apparent impartiality, but taking care (in his own words) that ‘the whig dogs should not have the better of the debate.’ This, perhaps, Mr. Walker should have noticed.

One of the speeches in this volume reminds us of what we have lately read in the Memoirs of Horace Walpole by Mr. Coxe—a work now under consideration. The famous supposed reply of Mr. Pitt to Walpole is preserved in this collection, p. 60: ‘Whether youth can be attributed to any man as a reproach,’ &c. The whole is well known, but the real substance we shall subjoin:

Mr. Walpole was lamenting the little attention paid to *grey hairs* and experience, and reproaching his young antagonists with the confidence they felt in their own powers. He added, ‘that his only consolation was his having a son of twenty, who, by a parity of reasoning, excelled them as much as they excelled himself.’ Mr. Pitt rose to reply—‘With humble submission to the honourable gentleman’s grey hairs’—At that moment Mr. Walpole took off his wig, and showed that his hairs were actually white. This checked the course of the debate; and it was at least no longer personal.—To return, however, to Mr. Walker.

The Elements of Gesture, prefixed, merit our sincere commendation. The author in no respect oversteps the modesty of nature.

ART. 41.—*Histoire Naturelle, à l’Usage des Ecoles; calquée sur la Classification des Animaux par Linneus, avec des Descriptions familières, comme celles de Goldsmith et de Buffon. Ornée de vingt-six Planches en Taille-douce, représentant les Objets les plus curieux. Traduit de l’Anglais de Guillaume Mavor, Docteur en Droit, &c. 12mo. 5s. Boards. Newbery. 1801.*

The world is already in possession of the original of this work, and of our opinion upon it. The bare mention of this translation, therefore, is as much as belongs to our journal.

ART. 42.—*Poetry explained for the Use of young People. By R. L. Edgeworth, Esq. 12mo. 2s. Bound. Johnson, 1802.*

Mr. Edgeworth very properly considers that children do not in general understand the poetry which they read, or which is given them to learn by heart. The contents of the volume before us are, ‘The Youth and the Philosopher,’ ‘Gray’s Elegy,’ ‘The Allegro’ and ‘Penseroso’ of Milton, ‘Ode to Fear,’ and ‘The Speeches of Henry V. and the Chief-Justice.’ After every period of the poetry, an explanatory prose version is given, which will be found of great use in bringing children acquainted with the figurative manner used by poets to heighten common images and incidents.

ART. 43.—*Short Stories, in Words of one Syllable. By the Author of Summer Rambles.* 8vo. 3s. Boards. Lloyd. 1801.

A useful book for children learning to read.

ART. 44.—*The Village Maid; or, Dame Burton's Moral Stories for the Instruction and Amusement of Youth. By Elizabeth Somerville. To which are added, plain Tales.* 12mo. 2s. Boards. Vernor and Hood. 1801.

The pleasantness of little stories like the present collection will always be found serviceable, by inducing children to love reading.

### POETRY.

ART. 45.—*Select Translations from the Works of Homer and Horace: with original Poems. By Gilbert Thompson, M. D.* 8vo. 3s. 6d. Boards. Phillips. 1801.

‘It was my intention, in offering this little volume for the perusal of the public, to have illustrated some passages both of the translations from the works of Homer and Horace, and of my own poems, with notes; and I cannot but lament that this has been so long delayed: for now the infirmities of seventy-five years, superadded to a constitution naturally not of the most active, seem to have conspired against the execution of this plan. I am therefore constrained to present them almost without a comment.

‘My first successful attempt at translating some of the many beauties with which the Iliad of Homer abounds, for many vain attempts had been made at earlier periods of my life, was owing to the following circumstance. Being abroad, attending the duties of my profession, one snowy day about fifteen years ago, it brought to my recollection a simile of Homer; the translation of this passage (vide p. 29) the partiality of some friends having approved, I was induced to attempt other beautiful parts of the Iliad;—how I have succeeded in this, is not for me to determine.

‘It has always appeared to me that the genius of Homer was not consulted by Pope; whose Iliad and Odyssey are beautiful poems, but they are not faithful translations of the Iliad and Odyssey of Homer. To do justice to the works of an author, we must rise when he rises, and fall when he falls; we must enter into his views and feel actuated by his motives; and in order to effect this, it seemed to me that the fetters of rhyme must be avoided. I have therefore confined my attempts to blank verse.’ P. i.

The translations are, as they should be, accurate and plain.

‘Thus were both armies with their chiefs array’d.  
With noise and clangor, like a flight of birds,  
The Trojans onward march’d to meet the war:  
As when the clangor of innumerable cranes  
From heaven resounds, after their swift escape  
From winter, and th’ intolerable storm;  
They fly with clangor shrill to ocean’s flood,  
And milder regions, bearing on their wing

Slaughter and death to the Pygmaean race:  
 Aërial, in their flight, they fierce contention bring.  
 But in dread silence march'd th' Achæan host,  
 Breathing firm courage : and alike prepar'd  
 To vex the foe, their fellows to defend.  
 As when a breeze, fresh-springing from the south,  
 O'er mountain-tops bath pour'd a misty cloud,  
 Unfriendly to the swain that tends his flocks ;  
 To thieves more welcome than the shade of night ;  
 So from beneath their marching feet ascend,  
 Far as the nervous arm can send a stone,  
 Whirlwinds of dust, the prelude of the fight.' P. 20.

*' The Speech of Achilles over the Body of Asteropæus, whom he had just slain. Iliad xxi.*

' There rest, and learn thy far unequal pow'rs  
 The sons to combat of majestic Jove,  
 Descended as thou wert from streams divine :  
 Thou say'st a widely flowing river gave  
 Thee birth ; but mine from heaven's high king I boast.  
 Peleus, my sire, whose awful sceptre sway'd  
 The many Myrmidons, from Æacus  
 Deriv'd his race, and Æacus from Jove.  
 But Jove is mightier than the headlong floods  
 That rush with noisy rage to meet the sea ;  
 Nor can with his, their progeny compare.  
 Great is thy river sire ; but that will nought  
 Avail thee, fighting with Saturnian Jove.  
 For neither the great Acheloian king,  
 Omnipotence itself, can equalise ;  
 Nor the vast strength of the resounding main,  
 From whence the rivers rise and every sea,  
 All the deep wells, and all the fountains flow ;  
 And yet that ocean fears the bolt of Jove,  
 On realms inferior, when his lifted hand  
 Sends terror from the heavens in thunders loud.' P. 35.

Of the originals, the lighter compositions are best.

*' On the Profusion of bad Verse written upon the Death of the old Duke of Cumberland.*

' If ere a noble prince or hero die,  
 How brisk and all alive the rhyming fry ;  
 Who, while they seem to praise, in wretched verse  
 Disturb his manes, and infest his herse.  
 For him, poor souls, they write not, but for bread ;  
 To gain a living by the mighty dead.  
 So some fam'd steed, that wont the palm to gain  
 At gay Newmarket our Olympic plain,  
 Vanquished alone by fate now breathless lies,  
 Worn out by age and toil and victories,

About his relics swarm the tuneful flies ;  
 Who, while their music seems to mourn his fate,  
 Come to pollute his carcase and to eat.' P. 127.

‘ *De Baculo Pampineo.*

‘ Palmite, Bacche, tuo nitar, nec, Liber, iniquum est  
 Ut firmes gressus, qui facis ut titubem.’ P. 143.

‘ *In Hominem Gallicum qui Globi Aërostatici Ope per Aërem vectus est.*

‘ Qualis purpuream auroram cum voce salutans  
 In cœlum celeri fertur alaunda fugâ :  
 Qualis et astra ferit nervo vibrata sagitta  
 Gaudet et Æolios antevolare notos :  
 Talis se Gallus moderamine sustulit orbis  
 Ætherii, superas ausus adire domos.  
 Miramur nova gesta virum, miramur et æque  
 Quod levior Gallus fit levitate suâ.’ P. 148.

ART. 46.—*Sonnets, Odes, and Elegies. By Alexander Thomson. 8vo.*  
*5s. Boards. Cadell and Davies. 1801.*

Mr. Thomson has been long known as a poet ; and the present volume resembles his former productions in its general characteristics ; —there is more ease than vigor, more power of versification than of thought. Some of the sonnets, however, possess more than his usual share of merit.

‘ SONNET X.

‘ Ditoso seja quem estando ausente,  
 Não sente mais que a pena das lembranças.

CAMŌENS.

‘ To these accustom’d walls I bid farewell,  
 Where late I thought my dearest treasure lay,  
 Where late I thought that Love would deign to dwell,  
 And gild my future life with comfort’s ray.

‘ Had it been so, with what a mighty swell  
 Would Passion’s tide have whelm’d this parting day !  
 And yet this heart, to taste of Pleasure’s well,  
 Would ne’er have grudg’d the painful price to pay.

‘ Full well I know, that Sorrow’s darkest hues  
 Must tinge that cruel hour when lovers part ;  
 Yet would I more such transient darkness chuse,  
 Than the long twilight of the vacant heart ;  
 Whose luckless search no where can comfort find,  
 Which sees no hope before, and dares not look behind.’ P. 76.

## ‘ SONNET LXXI.

- ‘ Lo! where at last the sov’rein lord of light,  
 Before the splendor of whose fiery car  
 The forms of darkness, and the fiends of night,  
 Shrink trembling back, and shun th’ unequal war !
- ‘ See where at last, from heav’n’s meridian height,  
 In mild, but solemn state, he now retires ;  
 Withdraws his golden shield, erewhile so bright,  
 And turns to cheering rays his scorching fires !
- ‘ See where, o’er all the hills and distant spires,  
 The glorious chief his purple banner waves ;  
 Whilst all the world his parting pomp admires,  
 And his returning smile to-morrow craves !  
 So shall he shine, whose days to good were giv’n ;  
 So shall he shine, when quitting earth for heav’n.’ P. 138.

This last is dated from a mail-coach.

‘ To [by] the strict advocates,’ says Mr. Thomson, ‘ for the legitimate sonnet in all the rigor of the Italian model, many of these will undoubtedly be thought wholly unworthy of the title they assume; while those of a more accurate construction will, on the other hand, be laughed at by those who are inclined to consider the sonnet on a level, in laborious trifling, with the anagram and acrostich. I trust, however, that in this collection there will be something accommodated to every taste, how different soever in this particular ; as I have attempted almost every variety of structure which the compass of fourteen lines could admit, from that which employs only three rhymes, and those frequently of identical expression, to that which is formed by the simple union of three elegiac stanzas and a couplet.

‘ Besides this great diversity of manner, the reader will meet, in the original sonnets, with an equal variety in point of matter. Amatory, descriptive, and sentimental subjects, have hitherto been almost the only topics on which the sonnet has been accustomed to dwell ; but, besides these, I have frequently employed it in the enunciation of critical opinions, a practice in which I had but few precursors ; and even, in two or three instances, I have attempted a still greater novelty, to give it a comic or ludicrous cast, of my success in which the reader must determine.’ P. iv.

We extract one of these ‘ ludicrous ’ sonnets. It is truly original.

## ‘ SONNET XCIV.

- ‘ Oft has the Muse employ’d her sweetest pow’rs,  
 While she my childhood’s careless days pourtray’d ;  
 Let her, for once, recall my infant hours,  
 And mark the wild mistakes by fancy made:

- ‘ When from his guests my sire a toast would call,  
 I look’d in vain some butter toast to see;  
 And when in church each voice began to bawl,  
 I thought they only sung their A B C.
- ‘ Then dog and cat were but one species deem’d,  
 For man and wife, by nature’s laws design’d;  
 And then of nuptial joys I strangely dream’d,  
 As if entirely to the male confin’d:  
 For then I knew not, if it were not so,  
 Why maids, when courted, still should answer no.’ P. 162.

A singular measure is employed in one of the odes.

- ‘ Those cheeks, where Love his radiant banner waves,  
 Twin’d with the rose the lily pale;  
 Vermeil lips of luscious hue,  
 On which persuasion dwells.
- ‘ Her bosom, too, that snowy seat of love,  
 That wishful gaze of soft desire;  
 Charms like these, what skill could reach,  
 With them what colours vie?—
- ‘ What pencil could express those looks, which breathe  
 Bewitching softness through the soul;  
 Or that touching, melting sound,  
 The music of her voice?
- ‘ But chief of all, those smiles, those fatal smiles,  
 Whose pow’r, alas! too well I know;  
 Full of sweetness, full of love,  
 But full of poison too.
- ‘ Could I but call these matchless charms my own;—  
 Away, thou foolish thought, away!—  
 I was born to sigh and weep,  
 To love, and love in vain.’ P. 7.

The trochaic cadence is introduced here with good effect.

Mr. Thomson appears to possess much learning. He quotes the Psalms in Hebrew;—but, for the benefit of common readers, considerably prints the Hebrew in *English characters*. He might as well have printed them in Arabic.

ART. 47.—*The Sorrows of Switzerland: a Poem. By the Reverend Wm. Lisle Bowles. 4to. 3s. Cadell and Davies. 1801.*

The numerous admirers of Mr. Bowles will discover in this poem the same melancholy and the same succession of placid and beautiful images that characterise his former writings.

- ‘ I was a child of sorrow, when I pass’d,  
 Sweet country, through your rocky vallies last;  
 For one whom I had lov’d, whom I had prest  
 With honest ardent passion to my breast,

Was to another vow'd : I heard the tale,  
 And to the earth sunk heartless, faint, and pale.  
 Till that sad hour when every hope was flown,  
 I thought she liv'd for me, and me alone.  
 Yet did I not, though pangs my heart must rend,  
 Prove to thy weakness a sustaining friend?  
 Did I not bid thee never, never more,  
 Or think of me or mine ; as firm I swore  
 To cast away the dream, and bury deep,  
 As in oblivion of the dead man's sleep,  
 All that once sooth'd ; and from the soul to tear  
 Each longing wish that youth had cherish'd there.

‘ But when ’twas midnight, to the woods I hied  
 Despairing, and with frantic anguish cry'd :  
 “ Oh ! had relentless death with instant dart  
 Smitten and snatch'd thee from my bleeding heart ;  
 Through life had niggard Fortune bid us pine,  
 And wither'd with despair my hopes and thine ;  
 Yes, yes, I could have borne it—but to see  
 Th' accusing tear, and know it falls for me !  
 O cease the thought—a long and last farewell—  
 We must forget—nor shall my soul rebel !”  
 Then to my country's cliffs I bade adieu ;  
 And what my sad heart felt, God only knew.  
 Helvetia, thy rude scenes, a drooping guest  
 I sought ; and, sorrowing, wish'd a spot of rest.  
 Through many a mountain-pass, and shaggy vale  
 I roam'd, an exile, passion-craz'd, and pale.  
 I saw your clouded heights sublime impend,  
 I heard your foaming cataracts descend ;  
 And oft the rugged scene my heart endued  
 With a strange, sad, distemper'd fortitude ;  
 Oft on the lake's green marge I lay reclin'd,  
 Murm'ring my moody fancies to the wind ;  
 But when some hanging hamlet I survey'd,  
 Or wood-cot peeping in the shelter'd glade,  
 A tear perforce would steal ; and, as my eye  
 Fondly reverted to the days gone by,  
 “ How bless'd, (I cry'd) remote from every care,  
 To rest with her we lov'd, forgotten there !”  
 Then soft, methought, from the sequester'd grove  
 I heard the song of happiness and love :

“ Come to these scenes of peace,  
 Where to rivers murmuring  
 The sweet birds all the summer sing,  
 Where cares, and toil, and sadness cease!  
 Stranger, does thy heart deplore  
 Friends, whom thou wilt see no more ?  
 Does thy wounded spirit prove  
 Pangs of hopeless sever'd love ?

Thee the stream that gushes clear,  
Thee the birds that carol near,  
Shall soothe, as silent thou dost lye,  
And dream to their wild lullaby.

Come to these scenes of peace,  
Where cares and sadness cease."

' Start from the feeble dream ! The woodland shed  
Flames, and the tenants of that vale are dead !  
All dark the torrent of their fate hath rush'd—  
Each cheering echo of the plain is hush'd ;  
And every joyous, every tender sound  
In the loud roaring of the night-storm drown'd !' P. 13.

These are perhaps the most pleasing lines in the poem. What follows also is of great merit.

' Thou, who dost smiling sit, as Fancy flings  
Her hues unreal o'er created things,  
And as the scenes in gay distemper shine,  
Dost wond'ring cry, " How sweet a world is mine !"  
Ah ! see the shades receding, that disclose  
The direst spectacle of living woes !  
And ye, who, all enlighten'd, all sublime,  
Pant in indignant thralldom, till the time  
When man, bursting his fetters, proud and free,  
The wildest savage of the wilds shall be ;  
Artful instructors of our feeble kind,  
Illumin'd leaders of the lost and blind,  
Behold the destin'd glories of your reign,  
Behold yon flaming sheds—yon outcast train !  
Hark ! hollow-moaning on the fitful blast,  
Methought, Rousseau, thy troubled spirit past !  
His ravag'd country his dim eyes survey,  
" Are these the fruits " (he said, or seem'd to say)  
Of those high energies of raptur'd thought,  
That proud philosophy my precepts taught !"  
Then, shrouding his sad visage from the sight,  
Flew o'er the cloudiest Alps to solitude and night.' P. 23.

It is now about ten years since Mr. Bowles first published his Sonnets. Without detracting from his acknowledged merit, we are sorry to perceive no improvement in his latter productions. A sameness pervades them in language and versification ; the images are of the old cast ; and the arrangement as loose and careless.

ART. 48.—*Remonstrance: with other Poems.* By Catharine Hood.  
12mo. 2s. 6d. Roc. 1801.

In the first of these poems the author has attempted to fetter politics in verse ; but such chains are too delicate for so ungovernable a subject ;—besides which, politics are not the natural province of a lady : on these two accounts the poem ' Remonstrance ' is the worst in the volume. In an invocation, Mrs. Hood has confounded

the two ideas, *Nature* and the *Earth*—she makes *Nature* the local grave of her children, and talks of the subterranean fires pent within her: in these and like passages she should have used the term *Earth*. Though the drift of the poem is highly ministerial, yet the present chancellor of the exchequer has not any great obligation to be thankful for the share of flattery bestowed on him. Under the following couplet is added a note, which, as ministers were changed, might as well have been omitted.

‘ And though a skilful pilot at the helm  
Directs with steady course a favor’d realm \*.’ P. 30.

But we desire by no means to rob the fair writer of her deserved praise. Some of the smaller odes are very pretty. The one ‘to the Thrush’ we shall present to our readers. The choice of epithets in it is remarkably correct; there is no dull expletive dragged into it by force; nor can we discover a single word, excepting *again* used after *renew*, which could be exchanged for a better. The rhymes, it must be confessed, are not always perfect; but this fault appears to arise from provincial habit. We should judge the author to be from Devonshire.

‘ ODE VI.

‘ TO A THRUSH.

‘ Sweet Thrush! whose wild untutor’d strain  
Salutes the opening year;  
Renew those melting notes again,  
And soothe my ravish’d ear.

‘ Though in no gaudy plumage drest,  
With glowing colors bright;  
Nor gold, nor scarlet, on thy breast,  
Attracts our wond’ring sight;

‘ Yet not the pheasant or the jay,  
Thy brothers of the grove,  
Can boast superior worth to thee,  
Or sooner claim our love.

‘ How could we transient beauty prize  
Above melodious art!  
Their plumage may seduce our eyes,  
Thy song affects our heart.

‘ While evening spreads her shadowy veil,  
With pensive steps I’ll stray;  
And soft on tiptoe gently steal  
Beneath thy favorite tree.

‘ The charming strain shall doubly please,  
And more my bosom move;  
Since Innocence attunes those lays,  
Inspir’d by Joy and Love.’ P. 57.

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\* \* Written before the resignation of Mr. Pitt.’

ART. 49.—*An Elegy sacred to the Memory of Lady Wright, formerly of Ray-House, in the County of Essex, but late of the City of Bath, in the County of Somerset, who, on Wednesday the Sixth Day of January, in the Year of Jesus Christ 1802, quitted the dark Wilderness of this World for the happy Regions of Light, Bliss, and Immortality. (Written on the Evening of Sunday, the tenth Day of the same Month,) By the Author of the Celestial Companion, and inscribed, in Gratitude and Affection, to his best Friend, George Ernest James Wright, of Ray Lodge, in the aforesaid County of Essex, Esq. 4to. No Publisher's Name. 1802.*

The author in the same lines laments his own and Mr. Wright's mother. He tells us it has contributed to his relief; but we must reflect with regret, that what has eased his aching heart has given an equal pain to our heads. We own we stumbled in the very threshold; and somewhat of our head-ach was induced by attempting to unravel the following inexplicable passage.

‘That the *percipient principle* in man, or, to speak more properly, the *finite spirit, man himself*, as well as the tangible and visible body by which his existence is usually manifested upon earth to his fellow creatures, are perfectly heterogeneous and distinct, is evident, both from religion and reason. The slightest knowledge in *optics* is sufficient to convince us that the visible body which is commonly denominated man, may and does exist *for years, nay for ages*, and even to all eternity, *after death, burial, and final dissolution.*’ p. viii.

The lines themselves are dull and monotonous, without a particle of the *vivida vis*, the *divine particula aurea*—in his own language, the finite spirit, man itself. In spite of all the laws of ‘optics,’ they must therefore soon perish, as partaking of the visible tangible substance.

## DRAMA.

ART. 50.—*Folly as it Flies : a Comedy, in five Acts. As performed at the Theatre-Royal, Covent-Garden. By Frederick Reynolds. 8vo. 2s. 6d. Longman and Rees. 1802.*

As a dissuasive from dissipation, Mr. Reynolds has introduced lady Melmoth for his heroine; who, although possessed of a very good understanding and feeling heart, nearly ruins herself and all connected with her, by her inattention to her family, and the practice of that extravagance which daily saps the foundation of some of our fashionable houses. There is nothing new in the plot, or particularly spirited in the dialogue. When, however, a laugh is intended to be raised, it is very properly done by the humour of the circumstance, and not by the perversion of words,

*Enter Post Obit (newly drest).*

‘*Post Obit.* Oh Doctor! my dear Doctor! is this Bedlam, or is it Sir Herbert Melmoth's? I thought to pass a quiet month here,

and after enduring insult upon insult, what do you think? I am now to be shot at.

*Doctor.* Shot at?

*Post Obit.* You shall hear.—Just now, after dinner, the captain and Sir Paddy began talking of duelling.—The former boasted he had lately wing'd a brother officer, for traducing his dear love of a waistcoat; (*mimicking*) and Sir Paddy lamented he hadn't fought for a whole month, though he had every where offered five pounds for an affront.—This, you may be sure, somewhat alarm'd me; and on their asking me if I had ever fought, I replied, "No, not that I recollect;" on which Mr. Jerry Cursitor observed, "recollect indeed! why, he never has, and never will, unless some of you will leave him a thumping legacy, then, of course, he'll try to blow your brains out." This nettled me a good deal, and, one word bringing on another, says I, "I ask your pardon, Mr. Cursitor, but that's a lie."—Says he, "I hope no offence," and he knock'd me down.

*Doctor.* Indeed! and what followed?

*Post Obit.* What! why, the captain, and Sir Paddy instantly rang the bell, called for horse-pistols, and swore only one of us could leave the room alive! But Cursitor and I were of a different opinion—we wished the matter to drop, and said it was a joke. "Joke," says the captain, forcing a cock'd pistol into my hand,—"*Poltroon*, did he not give you a blow?" "No," says I, "he did not; did you, my dear Cursitor? And if he did, I dare say I deserved it, and, therefore I'm ready to apologise."—"Pooh!" says Sir Paddy, "its no longer their affair—people don't fight to please themselves, they fight to please the town."—"Damn the town," said we, "our honour is completely satisfied; I've given him the lie, and he has knocked me down; and if we fire away till doomsday, how can we have more satisfactory satisfaction?"

*Doctor.* What! and did they let you off?

*Post Obit.* No—only gave us leave of absence till we made our wills, and then they are to come and cane us if we don't go back and be killed. But, Doctor—my dear Doctor—you, who understand life and death,—can't you contrive?

*Doctor.* Contrive! what, make me a party in your cowardice! Go, sir, go fight directly, and at least once in your life give proofs of personal courage.

*Post Obit.* Once in my life! Come, that's not handsome, sir. You know very well I have given proofs of personal courage.

*Doctor.* When? on what occasion my little——

*Post Obit.* When! why, if you will have it, when I drank a bottle of your Radix Rheno. If that isn't giving proofs of personal courage, the devil's in't. And, now I think on't, you are the last man I shou'd have applied to—for Alexander himself wasn't a greater warrior than a quack doctor; so I'll go talk to somebody else.

*Doctor.* Adieu! and if you wish to please the pretty creatures, be yourself another Alexander. Honour is the true love-powder, and we, heroes, are elixir vitæ to the ladies. *Exit.*

*Post Obit.* Puppy! if I must turn out, take care I don't pick my

man. But yonder I see an old friend in the ball-room—and if he won't intercede for me, and I can't get rid of my good-nature, why, I'll return to these ferocious seconds—say, I can't bear to have the thing upon my mind, and fairly beg that they'll cane me directly.

[Exit.] P. 19.

ART. 51.—*Almeda; or, the Neapolitan Revenge: a tragic Drama.* By a Lady. 8vo. 2s. Symonds. 1801.

This still-born offspring of the Muse seems not to have attracted the compassion of the stage to draw it into life. The press has been more kind; but the attempt must be fruitless. It will utter its first feeble cries, and be heard no more for ever.

### NOVELS, &c.

ART. 52.—*The Scottish Legend, or the Isle of St. Clothair. A Romance.* By T. J. Horsley Curties. 4 Vols. 12mo. 18s. sewed. Lane. 1802.

We have nothing to say of this work, more than what the author has said in the title-page. It is four volumes of ROMANCE.

ART. 53.—*The Baron's Daughter. A Gothic Romance.* By Isabella Kelly. 4 Vols. 12mo. 16s. Boards. Bell. 1802.

Magdalene, the heroine of this novel, is the daughter of lord Aberavon. Hubert, first supposed a poor boy, but afterwards found to be the heir of earl Fitz-Arwyne, is married to her in the end of the story. Mrs. Kelly disarms criticism by the humility of her preface;—but how can we bestow praise on a work whose catastrophe is the copy of novels out of number?

ART. 54.—*Massouf, or the Philosophy of the Day. An Eastern Tale.* 12mo. 3s. 6d. sewed. Lane. 1802.

A bad attempt at Asiatic characters and language.

ART. 55.—*A Series of Novels.* By Madame de Genlis. 4 Vols. 12mo. 18s. Boards. Longman and Rees. 1802.

These volumes are selected from the '*Bibliothèque des Romans*,' and contain such of that collection as were contributed by madame de Genlis. That much admired author is too well known, and has been too much praised, to require another testimony from us. If the tribe of novelists would be careful to write after nature, and keep her and some other excellent models in their eye, we should not be reduced to the unpleasant necessity of condemning—as we are now forced to do—nineteen in twenty of the books that go under the title of 'novels.'

ART. 56.—*Truth and Fiction: a Novel.* By Eliz. Sarah Villa-Real Gooch. 4 Vols. 12mo. 18s. Boards. Cawthorn. 1801.

This is a pleasing little performance, prefaced by some extremely judicious remarks, which we would recommend to the serious perusal of

all young novel-writers. But, while we bestow the praise we consider due, we cannot, in justice, dismiss the work without some very merited censure. Mrs. Gooch is stopping in almost every village in Julia's route to trumpet forth the panegyric of some living character. Need we say that many of them do not, to our knowledge, deserve it; when, whether they do or do not, their commendation is not the proper task of the novelist?—But it is not only in adulatory praises of the titled and the great that our author has thus forgotten herself; she has even stooped so low as to become the puffer of landlords, music-masters, &c. We will quote a couple, from a number of instances, and leave our readers to judge of them as they please.

‘There is a very elegant house in St. Sidwell's, kept for the purpose of letting either wholly or by lodgings; it belongs to George Collwell, the head waiter of Mr. Land [Exeter], and is seldom, if ever, unoccupied.’ Vol. i. p. 169.

‘Bridport is a pretty little town, with a capital inn, the Bull, kept by Mr. Fish, whose particular attention to his customers must insure their pleasure on returning to him, and their recommendation among their friends. He has extraordinary good beds, with all suitable accommodations.’ Vol. i. p. 170.

#### MISCELLANEOUS LIST.

ART. 57.—*A Treatise on Brewing: wherein is exhibited the whole Process of the Art and Mystery of brewing the various Sorts of Malt Liquor; with practical Examples upon each Species. Together with the Manner of using the Thermometer and Saccharometer; elucidated by Examples, and rendered easy to any Capacity, in brewing London Porter, Brown Stout, Reading Beer, Amber, Hock, London Ale, Windsor Ale, Welch Ale, Wirtemberg Ale, Scurvy-Grass Ale, Table-Beer, and Shipping Beer. By Alexander Morrice, Common Brewer. 8vo. 10s. 6d. Boards. Symonds. 1802.*

Mr. Morrice explains the mysterious art of the brewer, we believe, very honestly, but not to us satisfactorily. We are suffered to peep too much behind the curtain; and we see with a little disgust, and some indignation, orange-peas, cocculus Indicus, St. Ignatius's beans, liquorice, quassia, alum, coriander-seeds, grains of Paradise, &c. to be added occasionally in the process. The cocculus Indicus and the beans are certainly narcotic and injurious; but their proportion is small, and perhaps, in the quantity ordered, not very hurtful. The former is a constant ingredient in porter, which is, however, a wholesome liquor. The directions are sufficiently clear and explicit; but the technical terms are too numerous, and not explained in any part of the work.

ART. 58.—*The English Bowman, or Tracts on Archery; to which is added the second Part of the Bowman's Glory. By T. Roberts. 8vo. Egerton. 1801.*

This celebrated weapon, which has gained so much glory in En-

glish hands, should never become obsolete. As a healthy exercise, it demands our praise; and we would preserve its use, as even in the modern state of military art it may perhaps be sometimes advantageously employed. The author treats of archery *con amore*. He enlarges on it almost with the warmth of a lover in praise of his mistress, and thinks the minutest detail interesting to the general reader. The substance of the work is the *Toxophilus* of the famous Ascham; but the additions are numerous and important: they are, however, collected chiefly from books of which several are scarce and little known; which renders his compilation often very interesting.

This publication has been long in our hands, and we had intended to have enlarged on it; but many works of greater originality put in their claims; and perhaps, on the whole, a more extensive account might appear less entertaining. We must therefore dismiss it with a general commendation. The author has shown unwearied diligence; and his researches are often curious; and to us they have proved instructive and entertaining.

ART. 59.—*Observations and Advices for the Improvement of the Manufacture of Muscovado Sugar and Rum. To which is added, a Description of a new Kiln for drying Coffee. Interspersed with occasional Observations on this Business. Third Part. By Bryan Higgins, M. D. 8vo. 9s. Boards. No Publisher's Name. 1801.*

It is sufficient to announce these Observations; and to add, that from the character of the author there is every reason to consider his advice as highly judicious. To offer any abstract of his work would be unsuitable in this kingdom; and much local experience would be necessary to appreciate its value—an experience which it is not in our power to obtain.

ART. 60.—*Astley's System of Equestrian Education, exhibiting the Beauties and Defects of the Horse; with serious and important Observations on his general Excellence, preserving him in Health, Grooming, &c. With Plates. 8vo. 10s. 6d. Boards. Creed.*

We are greatly pleased with Mr. Astley's ideas; but to praise these is only to repeat our own observations, as well as those of the world in general. The work he offers us has gained so much attention as to have reached a third edition; and we think the encouragement he has obtained as amply deserved. The equestrian will derive very essential information from the present volume.

ART. 61.—*Impartial Thoughts on the intended Bridges over the Menci and the Conway, with Remarks on the different Plans which are now in Contemplation for improving the Communication between Great Britain and Ireland through the Principality of Wales: to which are prefixed, Sketches of the Bridges, and a Map of the Roads. By a Country Gentleman. 8vo. 2s. Stockdale. 1802.*

We opened this little tract with the idea that it was a work of local interest only, and probably an *ex parte* recommendation of a favourite scheme. We were, however, pleasingly disappointed, and found much curious information respecting the appearance and former state of the country, with a very judicious and dispassionate estimate

of the comparative advantages and disadvantages of the different plans. Our author approves of the bridge over the Conway, with some modifications, and greatly prefers it to the road to Porth Dyalley;—for the object of these bridges is to facilitate the passage to Ireland; and the latter is a much less convenient place of embarkation than Holyhead. As to the plan of the bridge, were this the proper place, we should make some remarks on it. We may however hint, that we greatly fear the side-way is too much obstructed.

**ART. 62.**—*A candid Inquiry into the democratic Schemes of the Dissenters, during these troublesome Times. Tending to show that, under the Cloak of Religion, they disseminate their Political Principles against the Church and State.* 8vo. 1s. Sedgwick. 1801.

A most un-candid performance.

**ART. 63.**—*A few Observations respecting the present State of the Poor; and the Defects of the Poor-Laws: with some Remarks upon Parochial Assessments and Expenditures.* By the Rev. H. B. Dudley, 8vo. 1s. 6d. Cadell and Davies. 1802.

That there will be abuses under the best system of laws, cannot be doubted; and it may be frequently proper to revise an ancient code, to accommodate it to the improvements or changes of modern times. Yet, if this may be allowed in general, there seems little reason to apply it to the poor-laws established by queen Elizabeth, from which almost every deviation has proved injurious, rather than beneficial, to the community. Some useful hints indeed are thrown out in this pamphlet—such as might be expected from the experience of an exemplary magistrate; but our attention was attracted chiefly by two circumstances mentioned, to which an easy remedy may be applied. These are unequal levies and imprudent expenditure. Both are owing to the ignorance in which many parishes are kept on those two heads: and if the author would exert himself to obtain an act of parliament that the rates and accounts of the expenditure should be printed, and a copy distributed annually to every person who contributes to the rates, much of the evil here complained of will be removed, and a system of order and œconomy introduced into every parochial district.

**ART. 64.**—*An Abstract of Observations on the Poor-Laws; with a Reply to the Remarks of the Rev. James Nasmyth, D.D.* By Robert Saunders, Esq. 8vo. 1s. 6d. Sewell. 1802.

Many just observations against the poor-laws, which must nevertheless be preserved, as to their spirit, with great care and attention. In large parishes, a separation of the offices of overseer and treasurer would be attended with very good consequences; and if the accounts of the overseer were printed, much of the blame—often injudiciously and wrongfully imputed to that function—would be obviated. The great national board recommended seems likely to produce no good effect, while it would be a great evil to create useless places. Parochial independent government is the best that can be adopted for the poor; and where mismanagement appears, the courts of law are open to remove or punish it. As this author and Dr. Nasmyth are correspondents, we may flatter ourselves with much good to be derived from the result of their joint experience and investigation.

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